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The Chaplain

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Also:

THEY SAID IT! • RECOMMENDED READING
THOUGHT-STARTERS • SKY PILOT SATIRE
EDITORIAL • AT YOUR SERVICE
NEWS AND VIEWS

VOLUME 5
NUMBER 9

A JOURNAL FOR PROTESTANT CHAPLAINS

Published by

THE GENERAL COMMISSION ON CHAPLAINS
122 Maryland Ave., N. E., Washington 2, D. C.

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Address all communications affecting this magazine to Editor, THE CHAPLAIN
122 Maryland Ave., N. E., Washington 2, D. C.

ptember, 1948

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The Church and Military Measures for Peace

By Edward L. R. Elson, D. D.

(Minister, The National Presbyterian Church, Washington, D. C.)

Dr. Elson, who is president of the Washington chapter of the Military Chaplains Association of the United States, has previously contributed to The Chaplain.

WHEN the President of the United States unveiled the bronze plaque at the door of this church last October he took occasion to say that in our troubled postwar world the Government, in all its aspects, sought and valued the counsel and support of all the spiritual and moral forces of the land. The President insisted that our world desperately needed the concentrated moral influence of religion in the establishment of peace founded on justice. That these remarks should have been made in the shadow of the statue of John Witherspoon, the only minister to sign the Declaration of Independence, was entirely fitting. For while, in their basic philosophy, our instruments of government provides for the separation of the institution of the Church from the institution of the State, it was never the intention of the Founding Fathers to divorce national life from the influences of religion.

Clergymen "Invade" Washington

Since that Sunday when the President spoke, there has been a veritable invasion of Washington by a miscellaneous assortment of itinerating clergymen from many denominations. They have come because of "war hysteria." We were not always aware of the hysteria until they arrived. They have had spotty and fleeting interviews with busy folk in the Government and, departing, have made declarations, often lacking mature synthesis and at the same time being incredibly naive in perspective. One suspects they were the conclusions of the men before they arrived in the Capital. But care must be exercised lest expressions on platform and in the press purport to be the only possible Christian view and thereby those whose conclusions differ hold an inferior Christian position. In every given situation there are moral alternatives. And the suggestion that one position is exclusively the Christian position may deprive the Church and the public from consideration of alternate Christian views.

There are churchmen of insight and wisdom whose words ought to be heard and heeded. But there is the danger that these leaders will neither be heard nor heeded because of the pronouncements of professional propagandizers, based upon partial data, and uttered with such dogmatic finality as to cause disregard of the expression of wiser church statesmen.

Is Our Government Militarized?

What are some of the things which are being said with which issue must be taken?

It is said that the United States Government has been militarized in peace time. Peace has, in fact, not yet been made. That is another subject. But the *militarization of the nation* is a phrase repeated over and over again until it is assumed to be a fact. What really has happened is quite the opposite. While it is true that the Secretary of State and several of our Ambassadors were formerly professional soldiers, it does not follow that our Government has been militarized. Nearly 16,000,000 men and woman have been in the armed services in recent years. That does not make them militarists. What is happening today is similar to that which happened in the years following the War Between the States. When a great percentage of the population has served in the armed forces it is natural that many demonstrated talents of leadership would also be called upon to serve in important positions in the postwar world. Because men served in the armed forces in time of war with military titles does not make them any more militaristic than those who were civilians. Churchmen should understand this. Several days ago the President, in the presence of several clergymen, categorically denied the militarization of our Government. Not militarization of the Government but *civilianization* of the military has taken place. Actually the military services have been infiltrated by civilians to such an extent that the old-time professional military leader has become a minority influence.

It is further asserted that selective service and universal military training are being "foisted" upon us, or that the American people are being "stampeded" in its adoption. Not only is this a gross misunderstanding of American character, but also an affront to American civic intelligence. Is should be resented. Whatever is being done, is being done by constitutional processes. Americans are expressing themselves, and the voice of the clergymen is, in itself, a refutation of their charge that something is being "foisted" upon the American people.

The phrase *military mind* is used repetitiously as though it were a mind which some people have and others do not. The imputation is that persons with a military mind are, therefore, diabolical and evil in their personal nature. Often too, persons employing the term *military mind* to describe a unique mind, will in the same discourse speak of modern war as total war from which no one finds deliverance. The truth is that the military mind as such may not be any more evil than the *clerical mind* or the *editorial mind*. It is even conceivable that, in a particular historical situaton, a conscientious, professional soldier may make a higher moral choice than those who disdain his profession. The careless use of this phrase erects a false dualism. The military mind as such may be no more evil than the *pacifist mind* as such.

Men of good conscience and good character can only choose between moral alternatives in any given situation. What can be said, in the name of religion, is that all men are under the same condemnation—the condemnation of sin—and all men with all types of minds are in need of the same redeeming grace.

What Is the Christian Attitude?

It is the assumption in some statements that opposition to a program for greater military strength is the only Christian attitude and that it, therefore, represents the highest moral choice. No men are infallible in their moral choices. In the light of all possible options for discharging our unprecedented obligations, it is conceivable that a Christian espousing stronger military forces, though not necessarily the specific measures now under discussion, may be representing a higher moral choice than those who oppose them. But you get the impression from some of our most expressive churchmen that it is not possible to be a Christian at all unless you oppose the strengthening of our armed forces. Good men and great men inside the Church certainly differ as to the means by which peace can be achieved and maintained as they also differ about the military power requisite for its maintenance. It ought to be said that there are differences. To deny adequate manpower and material as reinforcement of our policies could bring our Government to the lower moral alternative of primary reliance upon atomic weapons. Atomic weapons are weapons of desperation. It may turn out, when all the facts of history are in, that those who now contend for greater military establishments with adequately trained reserves may be making a vastly higher moral choice than their opponents.

War and Peace Mongering

Today, as in 1939, those who insist upon seeking the reality of peace instead of its phantom are called *warmongers*. What does that word mean? Dr. A. Powell Davies in a notable exposition of this point recently pointed out that *warmongering* is reckless and irresponsible talk about war. If that is war mongering then *peacemongering* is reckless and careless talk about peace, and that is vastly worse. To talk about peace when there is no peace, or peace being possible without justice and real freedom, it seems to me, is a much lower moral position. Dr. Davies aptly pointed out that what so many churchmen appear willing to accept is any peace so long as there is uninterrupted serenity. What they do now, as before World War II, is compromise "with evils which destroy power to deal with realities including moral realities. . . . Peace at any price was (and is) a moral inversion and illusion. . . . The dominant fact was and is that you cannot have peace without justice; and you cannot have it without liberty and you cannot have it at all if your supreme motive is to save your skin." *

You cannot condone aggressive barbarism, blatant injustice, the destruction of liberty in our world and be spared military preparation—not yet.

As Dr. Davies said, "We have to face the moral reality of justice. If personality is sacred and human dignity supreme, liberty is not an option but a moral obligation." Peacemongering, which is careless talk about peace, is morally inferior. If it is said that military power will not guarantee the peace, it must be replied, nothing will "guarantee it." But in today's world we cannot even begin to negotiate peace without military power.

I add another excerpt from Dr. Davies: ". . . When you condone abominable evil for the sake of keeping the peace, you have abandoned morality almost altogether and are

interested only in saving your own skin. I repeat: this was not morality and it was not religion and it never will be. It is not now, when Stalinism has taken the place of the aggressions of Hitler. Nor will it do to say that compromise with Stalinism is justified because there are American injustices too. Facing the moral realities means facing them with a sense of proportion. There are lesser injustices and larger ones. Moreover, there is a world of difference between the injustices that a nation is struggling to remove and those that another nation is deliberately imposing: imposing on other nations helpless to resist. I say flatly that compromise with Stalinism is a refusal to face the moral realities." *

Someone must say what Dr. Davies said so well in noting the parallel attitudes of pacifist churchmen today and the attitude which the same churchmen held before World War II.

One of the most disturbing intimations is that military preparation is evil in America but pardonable, necessary and almost virtuous in Russia. More revolting than this is the implication that, after all, *we* are really responsible for Russia's maintaining her enormous land armies. This is repugnant to moral judgment and must be repudiated. Put simply, what must be done today is to revise the error of too rapid and too complete demobilization in 1945 so that with sufficient military resources we are in a position to make and maintain a moral peace. Smaller nations have succumbed in the presence of military might which was not ours. It was not the conviction of Marxian communism as a philosophy of government that caused Czecho-Slovakia to capitulate, but the presence of Russian hordes at her borders.

It is also asserted that men in government and our military leaders in particular do not understand that the answer to communism involves more than military measures. It is reiterated by some churchmen that, because our leaders do not understand the nature of the world's peril, they therefore make the error of relying solely upon military measures as the primary answer to communism. This is not true and reveals an unpardonable under-evaluation of the character of men in American public life. No less than the clergy, many Christian men in public life, including military leaders, understand quite thoroughly that the primary requirement in arresting communism is the elimination of the hunger, despair and bitterness which breeds a response to communism. This ought to be clear enough, since the most significant legislation in all history for human and economic rehabilitation was thought out and proposed by a former professional soldier and for a while bore the name "Marshall Plan." What some churchmen forget is that there will be no opportunity to apply the measures for economic and social amelioration without sufficient military strength to assure that freedom-loving peoples, are not denied their real freedom before constructive programs find expression. Moreover, military leaders—charged with both the security of our nation and the reinforcement of its policies—are stewards of these responsibilities and, as Christians, must act as stewards. Because their specific responsibility is the creation of an adequate military establishment does not mean that they do not understand the needs of human beings.

Youth and Military Training

It has been said that the prospect of temporary selective service or UMT has caused widespread "frustration" in American youth. This statement was made before the armed services committee of the United States Senate in a document prepared by members of a denominational social education and action division, read to the committee. The declaration had in it many admirable expressions. Nevertheless, many must be amazed by the statement to the Senate committee that, "as representatives of the church conducting Christian work in 101 university centers and 45 colleges, we report that the imminence of the proposed draft added to universal military training has already created a general sense of frustration among the college youth of the nation. The proposed 'temporary' draft has created a negative and hopeless mood among young people who recall a previous 'temporary draft.'" Such a statement, it seems to me, is unfortunate. One of two things must be said about it. Either the statement is not true, or we are failing in American education. To say that our young people are frustrated by the suggestion of military duty is a libel against our youth. Young people today are no less patriotic than were their ancestors. They respond with as commendable idealism and a spirit of dedication as have the youth of any generation. If our youth are as easily frustrated as has been suggested, then we are failing to educate them as regards their social responsibility and civic duty including military service. It is because I do not think our youth are so easily frustrated and because I do not think we are failing in education, that I believe this statement to be unfortunate. We ought not to libel our youth when there is so much evidence to the contrary. The Purdue opinion poll for young people conducted a survey over a considerable period of time and discovered that as many as 82 per cent of the 10,000 young people interviewed felt some military training should be given to all able-bodied men, while never at any time during the period of the survey did more than 23 per cent say that such training should not be given. One of our own church members, now a student at Cornell University, participated in a poll of students in which one of the questions was, "Do you think that the U. S. should have peacetime military training?" The overwhelming majority of students replied that we should. I have not been to as many colleges and universities during the past year as some other church leaders, but I have addressed and conferred with students at seven or eight institutions of higher education since last September. I found neither frustrated nor hopeless youth, but alert, serious-minded and eager youth. When the question as to the frustration of youth because of prospective military service was raised recently on the campus of a state university, one young man replied that this subject just provided a focal point at which there was revealed a general frustration, not of youth, but of adults.

Conscientious Objectors

We ought to understand clearly another subject which finds frequent expression by pacifist churchmen. It is stated that conscientious objectors have been imprisoned and that some even now, three years after the end of the war, are in prison. Conscientious objectors are not now, nor have they

ever been, in prison because they are conscientious objectors to military service. To the honour of our nation, our laws have always provided for the protection of conscientious objectors. This is a fact which ought to be heralded with gratitude instead of condemnation. When one has conscientious objections to bearing arms, the laws of our country have always provided that such a person has only to register and indicate his conscientious objection. His status is protected within the law. When you hear or read about persons being imprisoned as conscientious objectors I hope you will remember that this is not true. Such persons as were imprisoned during the war were not penalized for being conscientious objectors but for civil disobedience. This is a very different matter and the distinction ought always to be made clear. Sometime it is said that our prisons are now full of conscientious objectors, and professional pacifists attempt to dramatize the need for their amnesty. Let us be clear. There are no conscientious objectors in prison, for conscientious objectors are not sent to prison. Moreover, except for a handful (less than a dozen), the persons alluded to by the pacifists as still imprisoned for conscientious objection to military service, but who in reality are there for civil disobedience, are in prison at this late date only because of appeals and delaying tactics in legal processes. These facts I have verified with the Attorney General of the United States. It is for civil disobedience and not "conscientious objection" that such persons have been penalized; you cannot have an orderly society and civil disobedience too.

Several ministers a few weeks ago issued an appeal to youth, "to refuse to register or render any service under any conscription act." Fortunately, they made clear their position did not represent the stand of any denomination but solely personal opinions. To many this must be repugnant. From the point of view of the nation, it is degrading and socially immoral. Such an attitude espouses disrespect for law and promotes the avoidance of the obligations of citizenship. That men have a right under the Constitution to hold such a view is granted, but they need to understand and we need to understand that they are assured this privilege by others with no less a conscience who are willing to fulfill all the requirements of civic duty, including military service.

Jesus said nothing specifically about participation in military service. And those who think that He did fall into the fallacy of eisegesis—reading into Jesus' statements ideas or concepts of the interpreter. It should be made clear in men's minds and in their speech, what Jesus himself has said as distinguished from what is believed to be legitimate deductions from His sayings. The story of Jesus begins with Mary and Joseph going up to the capital city to be taxed—to pay their obligations to government and an occupation government at that. The only thing which Jesus said about duty to the state, He said with great emphasis, *"Render unto Caesar the things which are Caesar's."* Christians have a higher duty than violating the law of the nation; and that duty is to make the nation as thoroughly Christian and as morally responsible as possible in the use of the great power God has placed at her disposal.

*(*Reproduction in whole or in part may not be made without written consent from Dr. Davies.)*

Chaplain of the Revolution

By Robert Johnston Plumb

(Minister, St. Mark's Episcopal Church, Washington, D. C.)

A graduate of Trinity College and Virginia Theological Seminary, Mr. Plumb served as assistant minister of All Saints Church in Worcester, Massachusetts; rector of Trinity Church, Branford, Connecticut; and of St. Mark's in Washington since 1940 excepting the period of his Naval service.

For a year beginning in February, 1943, Chaplain Plumb served aboard the *USS Wyoming;* from February, 1944, to July, 1945, on the *USS Lejeune;* and until September of that year as Senior Chaplain, Norfolk Naval Hospital. He holds the rank of Lieutenant, USNR.

Mr. Plumb is associate editor and a contributor of the *Southern Churchman* magazine.

DATED January 1, 1777, and reading, "In Congress. The delegates of the United States of New Hampshire, Massachusetts-Bay, Rhode-Island, Connecticut, New-York, New Jersey, Pennsylvania, the Counties of New-Castle, Kent and Sussex on Delaware, Maryland, Virginia, North-Carolina, South-Carolina, and Georgia, to Hezekiah Smith, Gentleman, Greeting.

"We, reposing especial trust and confidence in your patriotism, valor, conduct, and fidelity, do by these presents, constitute and appoint you to be Chaplain of a Battalion, whereof John Nixon, Esq., is Colonel, in the Army of the United States, raised for the defence of American liberty, and for repelling every hostile invasion therof."

Such in part was the commission signed at Boston by John Hancock, President of the Continental Congress, granted to the Reverend Hezekiah Smith, itinerant Baptist preacher on horseback; ardent Whitefield New Light; one of the founders and benefactors of Brown University; Regimental Chaplain in the Continental Army from the days of Bunker Hill to West Point; patriot preacher to Washington and his generals; and an eyewitness of Burgoyne's surrender at Saratoga.

Chaplain Procurement

Before the Congress formally commissioned chaplains, commanding officers frequently requested clergymen of their acquaintance to act as chaplains of their regiments. Not long after "the embattled farmers stood, and fired the shot heard around the world," Col. John Nixon of Framingham, Massachusetts, a veteran of the French and Indian War and one of the most distinguished Revolutionary officers who was later to attain the rank of brigadier general, asked for the services of the Rev. Hezekiah Smith, pastor of the Baptist church at Haverhill, Massachusetts.

That they little realized how much of a full-time duty this was to become is revealed by a resolution adopted by the governing board of the church

in which it was "Voted, That our Pastor shall comply with the request of Col. Nixon, and supply as Chaplain the quarter part of the time for the future in his regiment." And that there were those in his parish who were not pleased with such compliance is revealed in a letter which Chaplain Smith wrote from Camp Winter Hill to his wife, beginning it, "*My dear Hephzibah,*" because that was her name regardless of how antiquated it has since become. "*I am sorry my good Deacon Shepard discovered such a temper at my yielding to what I think is my duty. It will be best for you to say not much about it; and if you hear reflections cast upon me, not to resent it, but to let them pass. The least said is best.*"

No Armor for the Back

Col. Nixon had asked Chaplain Smith to preach to the regiment on June 18, 1775, and a sermon entitled, "The Soldier's Spiritual Armor" had been carefully prepared. The Battle of Bunker Hill was fought on Saturday, June 17, and in the confusion and suffering of the day that followed, it is doubtful if any religious services other than burial of the dead could have been held. The fact that inexperienced American volunteers were able to break the charge of British regulars was exactly the stimulus needed by the Patriot cause. Chaplain Smith's sermon, written at this time, is a clue to the morale of the Yankee farmers who held their fire until they could see the whites of their enemies' eyes and having done all, stood. He took as his text Ephesians 6:13, *Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.* He oriented his men by telling them that three things were necessary for soldiers on active duty to settle in their minds. First, whether the cause was just and good; second, whether they were able with a common blessing to win the war; and third, whether it was their duty actually to engage their enemies. He said that he trusted these particulars had been thoroughly weighed by the troops because of their presence upon the spot to engage in the defense of their just rights and privileges, and their injured land. The Chaplain next described the kind of Christian armor provided by God for his volunteer soldiers: the shield of faith, the helmet of salvation, the breastplate of righteousness and the sword of the spirit. He then observed that there was no piece of armor provided for the back.

For Lack of a Horse

After Gen. Washington had taken command of the army at Cambridge and the British had evacuated Boston, Chaplain Smith realized that it would soon be necessary to march to New York to engage the enemy and he wrote to his wife:

"*We have no particular order about marching to the southward yet; but am jealous we shall be obliged to before long. If so, you would not expect me to Haverhill soon, as my horse is low in flesh, and not so well fitted for a long journey as I could wish.*" There is a note of disappointment in his words, "*I pity and sympathize with some of my people, and hope to see them again in the Lord's time, with whom I should have been next Lord's Day, if they had procured a horse for me before I left Haverhill.*"

Had there been a General Commission on Chaplains in those days it

might very well have been concerned with the providing of suitable mounts for its chaplains.

A postscript to this letter makes it clear that any return home is out of the question. *"P.S., My dear. don't think hard of me for not coming to see you again before I set out for New York. You may be assured it is not for want of regard to you. This day, Col. Nixon told me that if he was going into battle, he would choose to leave me behind to pray for him, for he says it is not my place to be in danger; and I have concluded to act in my own department, and not to expose myself to danger."*

Washington Promotes Chaplain Corps

No man was more concerned about chaplains than was Gen. Washington who, as a colonel in the French and Indian War, had several times requested the Governor of Virginia to allow him a chaplain for his regiment. Not many months after he had taken command of the Revolutionary forces General Washington wrote to the Continental Congress as follows:

"I have long had it in my mind to mention it to Congress, that frequent applications have been made to me respecting the Chaplains' pay, which is too small to encourage men of Abilities. Some of them who have left their Flocks, are Obliged to pay the parson acting for them more than they receive. I need not point out the great utility of Gentlemen whose lives and conversation are unexceptionable, being employed in that service in this Army. There are two ways of making it worthy the Attention of such; one is, an advancement of their pay; the other, that one Chaplain be appointed to two regiments; this last I think may be done without Inconvenience. I beg leave to recommend this matter to Congress whose sentiments thereon I shall impatiently expect."

As the war continued this plan of one chaplain to two regiments did not prove satisfactory. The regiments became so widely dispersed that the Commander-in-Chief asked the Congress to appoint one chaplain to each regiment. This they consented to do and he issued the following General Order from New York, July 9, 1776.

"The Hon. Continental Congress having been pleased to allow a Chaplain to each Regiment, with pay of Thirty-three Dollars and one third pr month—the Colonels or commanding officers of each regiment are directed to procure Chaplains accordingly; persons of good Character and exemplary lives—to see that all inferior officers and soldiers pay them a suitable respect and attend carefully upon religious exercises. The blessing and protection of Heaven are at all times necessary but especially so in times of public distress and danger. The General hopes and trusts, that every officer and man, will endeavour so to live and act as become a Christian soldier defending the dearest Rights and Liberties of his country."

The capture of New York by the British and the following retreat through New Jersey with the accompanying dissolution of regiments made it impossible for Gen. Washington to carry out these plans. However his continued interest is shown by a letter written from Morris Town to Maj. Gen. William Heath, April 18, 1777. *"You will observe,"* he wrote, *"that the Pay of Majors of Brigade is augmented to 50 Dollars pr Month, and of Chaplains to 40 Dollars pr Month."*

Worship Every Sunday

Gen. Washington's interest in the regular performance of divine services is shown in the following General Order issued at Valley Forge, May 2, 1778:

"The Commander in Chief directs that divine Service be performed every Sunday at 11 o'clock in those Brigades to which there are Chaplains; those which have none to attend the places of worship nearest to them. It is expected that Officers of all ranks will by their attendance set an Example to their men. While we are zealously performing the duties of good Citizens and soldiers we certainly ought not to be inattentive to the higher duties of Religion. To the distinguished Character of Patriot, it should be our highest Glory to add the more distinguished Character of Christian. The signal Instances of providential Goodness which we have experienced and which have now almost crowned our labours with complete success, demand from us in a peculiar manner the warmest returns of Gratitude and Piety to the Supreme Author of all Good."

The second article of the Articles for the Government of the Navy of the United States today reads, "The Commanders of vessels and naval stations to which chaplains are attached shall cause divine service to be performed on Sunday, whenever the weather and other circumstances allow it to be done; and it is earnestly recommended to all officers, seamen and others in the naval service diligently to attend at every performance of the worship of Almighty God."

Much of the very best which has been woven into the fabric of our government can trace its source directly to the noble character of the Father of our Country.

On Swearing

Along the Hudson River in the midsummer of 1777 as the Continental Army jockeyed for position in the great contest which was shaping up against the army of Burgoyne, Chaplain Smith wrote in his diary of the *"3rd of August, which was the Lord's Day, and a very awful day"* because of the conduct of an American General. *"He beat some of the soldiers who were performing their duty. He cursed, damned, swore, profaned the name of God in a most horrible manner, and swore by his Maker, that if he could light on the Major of our brigade, he would split his head open and scatter his brains upon the ground. He attempted to thrust an officer through, and afterwards made his brags of it, that it was happy for the officer and unlucky for the service that he had not killed him."*

Gen. Washington was aware of the profanity among his troops and was anxious to suppress it, for one of his orders reads, "Many and pointed orders have been issued against the unmeaning and abominable custom of swearing; notwithstanding which, with much regret, the General observes that it prevails, if possible, more than ever. His feelings are continually wounded with the oathes and imprecations of the soldiers whenever he is in hearing of them."

Addressing his men at the time of the release of this order, Chaplain Smith said, "Let me assure you, Gentlemen, Officers and Soldiers, that His Excellency is not the only one in the army whose feelings are repeatedly wounded with this diabolical

language. It is a crime, for which the Great Jehovah positively declares He will not hold you guiltless, and that for which you must severely suffer unless repented of. By the authority of Congress, by the rules of decency and politeness, by the earnest and repeated desires of His Excellency, Gen. Washington, by the sacred truth of the holy Scriptures, and in the name and by the authority of the Blessed Jesus, I earnestly entreat each one of you to forbear this odious practice of profane swearing, and suppress it in yourselves and in each other, for the future."

"My dear Hephzibah," wrote the Chaplain from Camp Stillwater on September 13, 1777. *"We are now on our march up the river to meet Mr. Burgoyne with his boasted strength. Expect soon to engage him, unless he should retreat. Our army is in good spirits. We have a good commander, Gen. Gates, and a large body of troops, so that I don't doubt of success, unless we should put our trust in the arm of flesh which is forever attended with a curse. With the blessing of Heaven I expect our army will soon do something grand for the salvation of our country."*

Shortly before this the British General had issued a pompous proclamation designed to frighten the Americans into quick submission by threats of his power and of an alliance made with thousands of Indians. But the American reply had been a rude paraphrase of it which follows in part.

"I will let loose the dogs of hell,
Ten thousand Indians, who shall yell,
And foam and tear, and grin and roar
And drench their moccasins in gore.
To these I'll give full scope and play
From Ticonderog to Floriday.
———I swear by St. George and by St. Paul
I will exterminate you all.
Subscribed with my manual sign,
To test these presents—John Burgoyne.

The vulgar custom of thumbing her nose at tyrannical authority showed itself even at the birth of the nation and has remained ever since as a wholesome hallmark of democracy and as a bulwark against every kind of despotism. Yankee Doodle, keep it up!

On September 14th, which was Sunday, Chaplain Smith preached to his brigade, having Gen. Gates, Gen. Glover, Gen. Nixon, Gen. Wood and Gen. Poor "amongst other respectable gentlemen" for his hearers. His text was *Give us help from trouble; for vain is the help of man.*

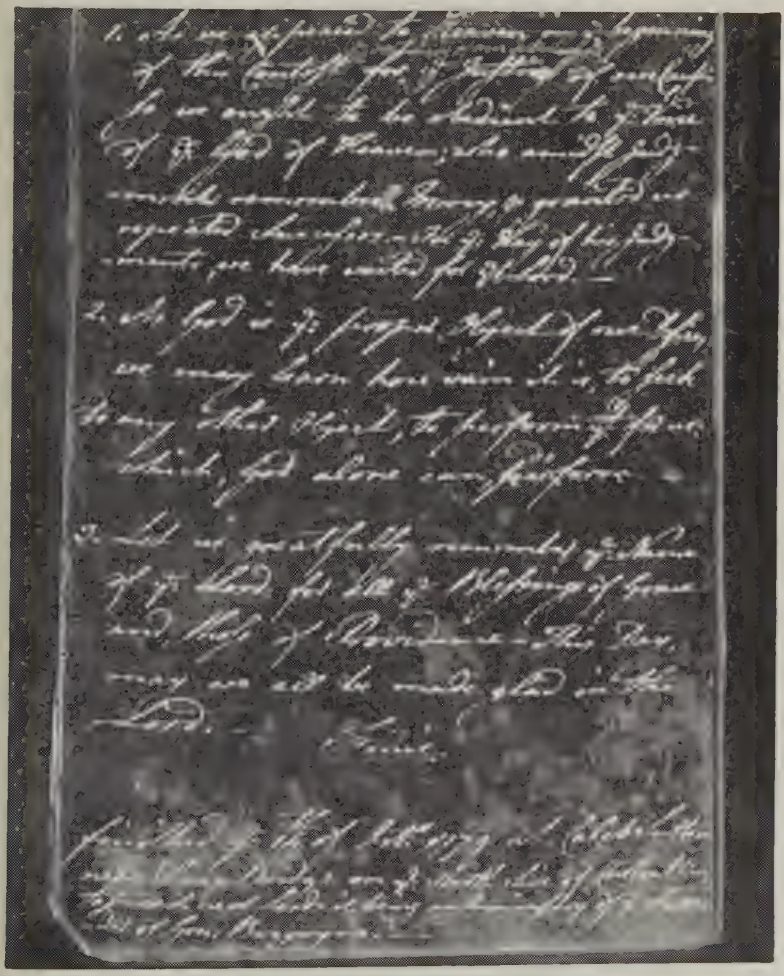
Saratoga Victory

"October 17, 1777. Before noon I saw Gen. Burgoyne, Gen. Phillips, Gen. Riedesal, Gen. Hamilton, with their attendants, come into our lines at the meeting of Gen. Burgoyne and Gen. Gates. Gen. Burgoyne addressed himself thus; 'The fate of war has put me into your hands.'

"Gen. Gates replied, 'If enterprise, courage and perseverance could have given you success, the victory would have been yours,' or words to that effect. Gen. Gates then addressed himself to this effect to Gen. Phillips, 'Gen. Phillips, I did not expect to see you here, but I am glad to see you well.' Gen Burgoyne's army at the time of capitulation consisted of British troops, 2,442; foreignors 2,198; Canadians and Tories, 1,100."

This was the great victory of the War which gave courage and hope to an army which had had to survive heartbreaking defeats, inadequate pay and lack of equipment. Two years later we find Chaplain Smith in the field observing the second anniversary of Burgoyne's surrender, in a sermon to his brigade.

"The anniversary of this day cannot fail of exciting the most pleasing reflections upon the grand event which took place on the 17th of October, 1777, when at one view, we beheld the most agreeable issue of the northern Campaign; the Effect of American Bravery; the boasted Glory of Britain fall; the Basis laid for American Importance amongst the Powers of the Earth; an event scarcely parallelled in history.—Many have been the bloody



Excerpt from notes of Chaplain Hezekiah Smith for sermon preached to his brigade, then stationed near Pine's Bridge on the north side of the Croton River, on the second anniversary of the surrender of Burgoyne. (*Courtesy, Library of Congress*)

Scenes since the 19th of April 1775, in which great Numbers of our fellow Subjects have fallen and left their bodies in the Field of Honor, whilst their Spirits departed and went to Him who made them. Their dying Struggles have contributed to the happy Prospect now before us; whose Names with respect will be handed down to Posterity."

On Benedict Arnold

On October 1, 1780, a few days after the discovery of the treachery of Benedict Arnold, Chaplain Smith preached a sermon "composed to deliver to the First Massachusetts Brigade, on account of a late discovery of a plot, in which West Point was to have been given up by Major-General Arnold, into the hands of the British." He took his text from Psalm 52, verse 7, *Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.* He said, "Blessed be God, the bold enterprise of the apprehended officer was so far from succeeding in the ruin of these young rising States, that I apprehend great strength and good, will result therefrom, especially when we consider the particular interposition of Heaven, in his being apprehended in this critical juncture, just before the horrid plot was to have taken place by which that grand, low-lived traitor was discovered, whose baseness, if possible, exceeds that of a Tory.—Rejoice ye righteous and shout aloud the salvation of God! The impregnable fortress of West Point is safe!—America has been the object of God's care since it was first settled by our forefathers, and particularly from the commencement of our present troubles."

Return from Ye Army

Six months before Chaplain Smith had preached this Arnold sermon, on April 24, 1780, at a meeting of the Haverhill Baptist Society it was voted "that Samuel White, Esq., Deacon Shepard, and Mr. John White, be a committee to wait on ye Rev. Smith and let him know ye votes of ye society to desire him to return from ye Army as speedily as he can with honor." Deacon Shepard, who had displayed such a temper when his pastor left Haverhill five years before this, had not forgotten nor forgiven. And so when the winter of 1780-81 set in, Chaplain Smith resigned his commission and returned to his flock at Haverhill confident of approaching victory and peace.

Washington was fundamentally a good man. He believed fervently in the power of prayer. There is a tradition that he was seen repeatedly during the early morning hours in the garden of his simple headquarters at Valley Forge, on bended knee in devotion.

One of his prayers after his inauguration reads: "Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government (order); to entertain a brotherly affection and love for one another and for their fellow citizens of the United States."

—*Sunshine Magazine*

TEXT: *The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control: against such there is no law.*—Galatians 5:22, 23, R.V.

Faith and Personality

By C. C. KNAPP

(*Associate Minister, Yorkminster Church, Toronto, Canada*)

PERSONALITY is a most elusive concept. We know what we mean by the term; it is used to indicate the impact of life on life. An introduction, a hand-shake, an exchange of a sentence or two may be all that takes place in an encounter. But we have thereby expressed ourselves, made some impression, started the judgment of another on its way. But to arrive at an exact definition of personality, to divide out its elements, to separate its ingredients—that is another matter. Is it the smile, or the lack of it? The glint of the eye? The tone or gesture? The appearance and carriage? The fact is that personality is not one or all of these, but a spirit that combines them and by them reveals itself. We confess our difficulty with the concept of personality, indeed, our helplessness when we say, colloquially: "He's got it." For we are not quite sure what we mean except that it is worth having.

Despite the elusiveness of the concept, however, personality is of supreme importance. For personality determines the nature of our social relationships, whether they will be superficial or deep, unhappy or happy, transient or permanent. Personality determines the extent and the quality of our influence for it is the web that binds our lives together for good or ill. Personality indeed determines whether or not we shall be taken seriously. Deficiencies in talent or intelligence, in appearance or personal importance may find compensation in a positive and strong personality. And whatever else a man may or may not have, he may be an inspiration and an encouragement to us, a welcome friend and companion, by virtue of his personality. Personality then is a description of value. Nicolas Berdyaev, the contemporary Russian theologian, does not hesitate to make personality the sole criterion of human value. "The worth of a man is the personality within him," he writes. "Human worth consists solely in personality." The value of a man does not inhere in his gifts or possessions, but in the use to which he puts them, and that is entirely a matter of personality. An individual may be as intelligent as Plato, as gifted as Michelangelo, as rich as Croesus, and yet be of little worth to men and God. It is the personality that matters the most, that determines the worth; it is the personality that reveals the image of God.

With these observations in mind, we turn to the familiar word of Paul's: *The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.* Here in the closest relationships Paul puts faith and personality; the one is the cause, the other is the effect. The relationship between faith and per-

sonality is neither accidental nor exceptional; it is necessary. What a man adheres to spiritually, that he reveals socially. What he believes, that he becomes. In the life that is true to God, to men, and to himself, faith and personality are found in an indissoluble union.

I. Notice, first, that personality is the best and highest expression of faith. Every term employed by Paul to indicate the "fruit of the Spirit" is a term descriptive of personality. Here is the Christian personality in profile, and there is no misunderstanding of its essential characteristics. The goal of personal religion is a constructive, creative, integrated being; the social attitudes are vibrant, resilient and healthy. There is no sickness here; no morbidness of attitude to self or men. The "fruit of the Spirit" is human personality lifted to the highest degree of excellence.

The important fact to notice, however, is the exclusiveness of these terms. Paul is saying, in effect, "If faith does not express itself in terms of personality then it is not truly expressed at all." Let it be said once again that the relation between faith and personality is not accidental nor exceptional, but necessary. Canon Streeter puts the truth clearly: "The personality of the religious man is the only real expression of religion." Great powers of imagination are not needed to trace the implications of this fact. If personality is the truest and the best expression of faith then a radical upsetting of much popular thought about religion must follow. There are those who endeavor to express faith by doctrinal orthodoxy and succeed only in becoming obscurists. Still others interpret faith emotionally, and in their pursuit of blessings drive themselves into emotional exhaustion without convincing anyone that Christianity is sane. Gordon Poteat raises the issue with a direct question: "What meaning does the word *spirituality* ordinarily convey? What characteristics come to mind when someone is described as *very* spiritual? An ascetic pallor of countenance, an other-worldly absent-mindness, a superpious vocabulary uttered in a holy tone, volubility in public prayer, a low emotional boiling point in revival meetings, a superior claim to secret knowledge of the mysteries of heaven, a quality of personal life which is strange and far removed from ordinary folk—are these the marks of spirituality?" One does not need to compare this list with Paul's to discover what the answer is. *The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.*

The expression of faith in terms of personality illumines the mystery of the Incarnation, and enables the Christian to enter into its deeper significance. For God is best revealed, not in the world of nature with its ambiguities, nor in the moral grandeur of the prophet's message, nor in the abstractions of rational thought, but in the person of Jesus Christ. In the personality of Christ, expressed by word and gesture, tone and attitude, God is revealed. And there is no mistaking what is revealed: infinite grace, forgiving love, transforming power.

> *We read thee best in Him who came*
> *To bear for us the cross of shame;*
> *Sent by the Father from on high,*
> *Our life to live, our death to die.*

Through the single, historic, personality of the Man Christ Jesus the

infinite God stands revealed as He can be nowhere else. So by means of our imperfect personalities, distorted at times by selfishness and pride, we may best reveal and express the faith that is within us.

II. Notice, further, the corollary of this fact: Personality may be transformed by faith. If personality best expresses faith, then as faith is born in a human heart, as it deepens and grows, so personality is created, and transformed to express what is happening within. That is why Christianity is the source of the strongest, the most vital and fruitful personalities the world has ever known. As personality keeps pace with faith the beauty of Christian character emerges, and the creative power of love, and the passion of deep moral conviction. Paul was a hateful and hate-filled Pharisee until faith was born and he became in life and word the eloquent preacher of that love which is service. Augustine was a superficial dabbler in philosophy, and morally weak, until faith was born and he became the church's greatest theologian, and a passionate saint. John Wesley was a frigid failure of a missionary until faith was born and his personality leaped into life and set England aflame. This is the hope-inspiring message of the Christian faith: that there is no telling what personality may become as it keeps pace with faith. Faith is able to create personality where it did not exist before; to recreate it where it has fallen into dissolution under the weight of self; to transform it into an attractive, appealing force when before it was repellent and chilling.

Personality is a potential in life, and everyone has that potential. Personal faith unlocks the possibilities and is the means by which what is potential becomes actual, what is merely a promise becomes realization.

In a book entitled, *The Self You Have to Live With,* J. B. Rhoades judges that "Most people drift in the matter of personality. They let themselves happen." He means that for the majority of people, personality is accidental rather than deliberate; it is circumstantial rather than self-determined. People know what they are, but they do not know why. They are concerned about the culture of their minds and accordingly choose their books with care. They are diligent in their pursuit of an aesthetic sense, and endeavor faithfully to train their faculties of musical taste and artistic appreciation. But their personalities are permitted to grow like an unkempt garden, and produce all manner of strange and unlovely weeds. So argues J. B. Rhoades.

I feel, however, that Dr. Rhoades is a little harsh in his judgment of people and how their personalities are formed. It is not so much carelessness, or indifference, as it is helplessness in the face of life's forces and ignorance of the laws of life. If a man's personality "just happens" it is usually because he does not know how to take it in hand, where to turn for enlightenment, what powers are available to help. The fact of the matter is that our age is painfully, fearfully, self-conscious; men and women by and large are ruthlessly and cruelly introspective. Assistance in the matter of self-culture is eagerly sought and always welcomed when it is offered. You have only to study the phenomenal sales of two books of recent years to appreciate the eagerness of people to learn about themselves. I refer to Dale Carnegie's book,

whose title eschews subtlety, *How to Win Friends and Influence People,* and to a far more worthy book by Harry Emerson Fosdick, *On Being a Real Person.* Frankly dealing with personality, its value and its problems, these two books go far toward meeting the need of men and women to discover themselves. And in making that momentous discovery possible, they have met with a warm and appreciative response.

But if a man would discover himself as he is and as he may be, if he would taste the power by which personality is brought to life and to maturity, if he would take himself in hand and curb the turbulent and rebellious forces of his spirit, let him turn to Jesus Christ. Let him discover what Paul meant when he wrote, *Not I, but Christ liveth in me,* and then the problem of personality will be on its way to solution. For *the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control.*

Personality, created, transformed, at its best, is indeed the product of faith.

III. This implies the concluding observation: Personality is the measure of Christian culture. I mean simply that a Christian's personality is an indication of the degree of his maturity in Christ.

Temperament is a gift; personality is an achievement. No man can be held responsible for his temperament; it is his heritage by birth. But every man is responsible for his personality for that is what he makes of his gifts. Personality may be handicapped by environment, distorted and frustrated. But in the last analysis personality is a product, not of the environment, but of the self. It is the creation of the individual. It is his to mould, to direct, to govern. And if this is not true then we are all the pawns of circumstances, and forces beyond our control. We are not men but automata; not the children of God, but machines. Since this cannot be true, then the alternative is to consider the individual responsibile for his personality; for its moods and their repercussions on others; for its culture or lack of it. Once again, temperament is a gift; personality is an achievement. I am not suggesting for a moment that the achievement of personality is easy. Quite the contrary; it is extraordinarily difficult. As everything of real value, it has its price. As one leading teacher of personal culture has said: "The resolute grappling of a man with his own life is one of the most searching tests of character, for most people are willing to grapple with anything else under heaven from international problems to spiritualism, rather than to face squarely their individual responsibility for their own lives." The difficulty must be faced, however, by every man who would rather have a personality, than be merely the victim of his own temperament.

If the ordinary man is accountable for the personality which he thrusts into the stream of life, how much more the Christian. For to the natural gifts and forces of life out of which a personality may be built, has been added the grace and spirit of Jesus Christ. Here is the factor that can make the difference, for Christ brings strength for weakness, beauty for ugliness, discipline for sloth. Christ teaches us what to make of the elemental forces of life, the raw material of personality. What is spiritually true and possible becomes spiritually oblig-

latory. The Christian's personality is an indication, therefore, of the maturity of his discipleship, the degree of his Christian culture, the depth of his understanding of the faith of Jesus Christ. No man upon whom the spirit of Jesus rests can be indifferent to the impact of his life, his attitudes, his words, his gestures, upon men and women about him. Since the fruit of the Spirit is *love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control,*—these primarily, first and always, then the Christian is concerned that these shall be his gifts to society. Mark Guy Pearce was a young Christian at college in 1863 when he wrote a letter to his sister that revealed a remarkable maturity. "My great theory is that religion is neither gloomy nor dull, but that the highest duty of a Christian is to be happy, and till they get religion enough to make them happy they should keep their possession all secret, for I've seen some men so gloomy and grave and sad in their talk of good things, that if I had known no other phase of religion, I should have thanked God I hadn't religion that could make me so miserable." Here is a man driving at essentials at the outset of a fruitful Christian ministry.

What then are the marks of a truly Christian personality, a personality that adequately expresses our faith, that is indeed the product of faith, that indicates the maturity of faith. They are these and against them we may measure our lives: *love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.*

(*Reprinted from* THE CANADIAN BAPTIST *by special permission*)

THEY SAID IT!

• *An apt quotation is oft as good as an original remark*

Character is a by-product; it is produced in the great manufacture of daily duty. —WOODROW WILSON

The things that make God dear to us are not so much His great big blessings as the tiny things, because they show His amazing intimacy with us, He knows every detail of our individual lives. —OSWALD CHAMBERS

Moral courage is obeying one's conscience and doing what one believes to be right, in face of a hostile majority: and moral cowardice is stifling one's conscience, and doing what is less than right to win other people's favor.

—DR. JOHN WATSON

Do today's duty, fight today's temptation; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.

—CHARLES KINGSLEY

The law is the standard and guardian of our liberty; it circumscribes and defends it; but to imagine liberty without law, is to imagine every man with his sword in his hand to destroy him who is weaker than himself.

—LORD CLARENDON

Life would be a perpetual flea hunt if a man were obliged to run down all the innuendoes, inveracities, and misrepresentations which are uttered against him. —HENRY WARD BEECHER

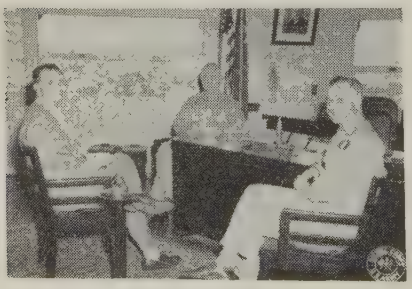
Visitation to Chaplains in the Caribbean Area

REPORT OF THE REV. CALVIN H. WINGERT, D.D.

(Minister, The Trinity Reformed Church, Canton, Ohio)

IT was my privilege to visit our Army, Navy and Air Force personnel and establishments in the Canal Zone, Panama, Puerto Rico and Guantanamo Bay, Cuba. The commanders, staff officers and personnel gave ample evidence of welcoming this type of visitation. Every courtesy and assistance were extended. The itinerary was excellently planned and left nothing to be desired. The trip was made by air and covered more than 6,000 miles.

The chaplains welcomed the visitation. "We thought the Church had forgotten us," was the comment of some chaplains. Others said, "You cannot imagine what this means for our Protestant unity." It was evident that such visitations help develop an *esprit de corps* among the Protestant chaplains. Visitations should be made to areas at least on an annual basis.



Dr. Calvin H. Wingert (left), member of the executive committee of The General Commission on Chaplains, shown calling on Lt. Gen. Willis D. Crittenberger, Commander in Chief of the Armed Forces of the United States in the Caribbean, at Quarry Heights, Canal Zone, during his visitation of the area. At right is Chaplain (Lt. Col.) Kenneth M. Sowers, USA Caribbean. (*U. S. Army Signal Corps Photo*)

They need much help in the area of visual aids. Limited quantities of visual aids are available from the Chief of Chaplains office, but a visual aid program (Sunday night religious movies) can be carried on for only three or four months. Commercial companies are reluctant to supply visual aid materials to overseas points. Many chapels would be filled on Sunday evenings if visual aid materials were available. Some chaplains began Sunday evening programs and had excellent success but had to discontinue the programs because of the lack of such materials.

A comprehensive Protestant literature is needed to cover every phase of Protestant faith and life.

A religious book of the month, a theological journal and a "top-notch" thought-provoking magazine should be sent to each area to be read and passed from chaplain to chaplain and later deposited in the office library of the staff chaplain.

A preaching mission of two or three capable religious leaders should meet with the chaplains in specific areas for two or three days for spiritual refreshment. A "quiet day," addresses and discussions on preaching, conferences on spiritual therapy, etc. should be on the program.

Group attending luncheon in honor of Dr. Calvin H. Wingert and Dr. Harry Emerson Fosdick at Officers' Club, Ft. Clayton, C. Z. Front row (left to right): Ch. (Capt.) E. E. Swadell, Rabbi Nathan Witkin, Ch. (Capt.) R. M. Graham, Dr. C. H. Wingert, Dr. H. E. Fosdick, Dr. R. M. Rolofson, Ch. (Cdr.) H. M. Day, the Very Rev. R. T. Ferris, Ch. (Maj.) A. A. Layerly, Ch. (Lt. Cdr.) G. A. Wright, Ch. (Lt. Col.) K. M. Sowers.
Back row: Ch. (Capt.) M. H. Westlake, the Rev. M. W. Bergerson, the Rev. M. C. Cookson, Ch. (Maj.) W. F. Taylor, Ch. (Capt.) S. R. Simpson, the Rev. G. O. Fruzia, Ch. (Lt. J. G.) C. S. Pigott, Dr. Fisk, Ch. (Capt.) E. W. Leverenz, Ch. (Capt.) W. T. Hoffmeyer. (*U. S. Army Signal Corps Photo*)

The chaplains have suffered financially since under the reorganization there is definitely a separation of the Chaplains Corps from the Medical Corps.

Promotions, now frozen, are very badly needed. Promotions might be made automatic, but at the moment, any kind of promotion would be better than stagnation.

There are many superior chaplains now on a Reserve status who will soon be lost to the armed forces unless the way is opened for them to receive a commission in the Regular Army.

An enlisted Chaplain's Assistant Corps providing trained assistants for the chaplains is needed.

The military chaplaincy is a spiritual ministry. It requires men who have a vocation for it. The Church has the responsibility of supplying these men. The requirements and opportunities for serving in this ministry should be presented to the Church and in the seminaries as is the challenge of the ministry in national missions, international missions, and the industrial and hospital chaplaincies. The chaplain in the armed forces has a large counseling ministry. He does not often have the satisfaction of preaching to large congregations. Nevertheless, the chaplains are doing a heroic job of creating Christian character, often in the midst of unchristian environments.

Our chaplains are missionaries of the Church, and like good soldiers of Jesus Christ they serve both God and Country.

Historic Chapel Rededicated

THE cornerstone of what is said to be the first and oldest permanent house of worship ever built by the United States government was laid November 21, 1868, at Dayton, Ohio. The completed building was dedicated October 26, 1870. Rededication of this Protestant chapel took place March 31, 1948, at the Dayton Veterans Administration Center.

The chapel is known as the oldest church building in the Miami Valley of Ohio. It is built of stone quarried on the grounds. It is a Gothic structure with a clock tower and spire. The original building had four crosses and twelve stars of David in its design, one large cross and the six-pointed stars being worked out in the slate roof pattern. The bell in the tower was cast in 1870 from captured rebel cannon of the War Between the States. The stained glass windows are of a rare type and practically irreplaceable.

When Chaplain George L. Cutton came to the Center in November, 1945, he proposed that the oldest chapel should also be the most beautiful. Therefore he initiated a program of improvements extending over a period of a year, the results of which have

Historic chapel of the Veterans Administration Center at Dayton, Ohio, before remodeling. (*Journal-Herald photo, Dayton*)

The same chapel, shown after the improvement initiated by Chaplain George L. Cutton has been made. (*Journal-Herald photo, Dayton, Ohio*)

largely fulfilled his dream. The chief improvements included pointing up all the stone work, repairing the roof, re-laying the floor, washing and re-decorating the interior, rebuilding the old pulpit-type front into a beautiful chancel and installing large lantern-type electric lights. The chancel now includes an altar, reredos, built-in pulpit and screen, built-in lectern and screen, choir screen, pulpit chairs, communion rails, baptistry and choir bench, all constructed of beautiful fumed white oak.

The three Protestant Chaplains, George L. Cutton, George W. Kautz and Orr A. Jaynes, take turns monthly in the use of the chapel.

Chaplain A. J. McKelway, Director of the Chaplaincy of the Veterans Administration, gave the principal address at the rededication. Others participating in the service were Chaplain E. J. Kroencke of Columbus, Ohio, Branch 6 Chaplain; John H. Ale, Manager of Dayton, and the resident Protestant chaplains. A special feature of the ceremonies was the singing of the original dedication poem written in 1870 by William Bruce.

With prayer, O God, all sects combine
To thank Thee for Thy gifts profuse;
Our Christian hearts with joy resign
This virgin temple for Thy use.

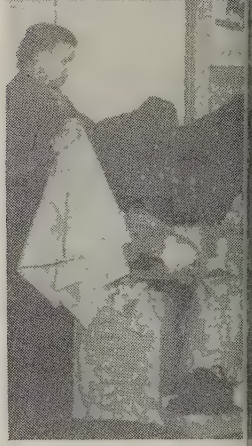
And still another humble spire
With airy finger points the way,
Mid winter storms and tempests dire,
To bright abodes of endless day.

Oh, may this earthly fabric bring
A blessing to each seeking soul;
And when its warning call doth ring,
May it our wandering steps control.

With one accord, in Christian bands,
We pray with joyful songs sincere
To that high Church not built with hands
To grant us strength to persevere.

Above) Batting the breeze at Fort George Wright
ospital
Above, right) Relief packaging by Chaplain George
ameron and Thomas Wright for German people through
rogram of Chief of Air Force Chaplains

Above) Chaplain Lester E. Nicholson administering
he elements to men of Keesler Field on World-Wide
Communion Sunday
Below) Chaplain Henry Opperman conducts outdoor
vorship service



Air Force C

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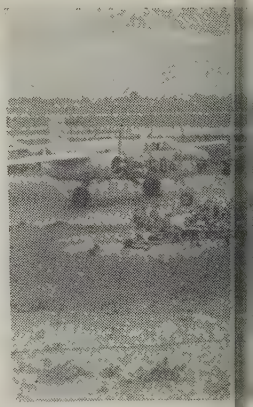
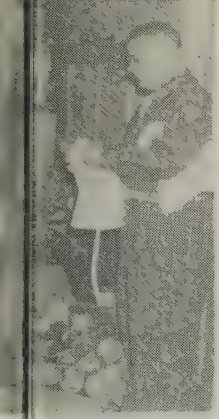


(Above) Easter sunrise
(Below) Arrival of Sa
Base for annual Christn



s at Work

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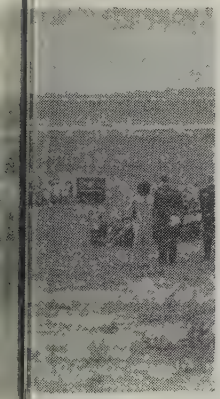

Force base
Banksdale Air Force

(Above) Transporting the Torah via Air Force bomber
(Below) Chaplain Elbert L. Atkinson baptizes baby at McChord Field
(Bottom) Chaplain James Crosson assisting flight nurse in passing out coffee to patients in air evacuation plane

American Seminary Chapels

II. The Protestant Episcopal Seminary in Virginia: Alexandria

By H. L. McGill Wilson

WE move from the urbanity of Union Theological in Manhattan to rural Virginia; instead of subways and pavements, rolling acres; in place of McKim Classicism and Allen & Collens' Developed Gothic, the earlier searchings of Gothic Revival; in place of the patronage of the Christian merchants, the guardianship of the military.

Here for the first time we find that unique lustre which confers on any religious structure its own special beauty. It is a fairness created by what may be termed the patina of prayer. Whether or not the canons of esthetics are scrupulously observed—whether fabric, glass, carvings, mosaics, have or have not the grandeur of munificence, the excellence of superior craftsmanship—the human use of the structure and its pews, pavements, stalls and rails, leaves a trace on these tangible evidences of the spirit, producing a radiance of its own.

Here in Alexandria we are surrounded by history. Not far away is Mount Vernon; here was Washington's own Masonic lodge, here is one of the great living old Colonial churches, Christ Church. Although the Seminary buildings are not century-old they partake of this patriot-imbued milieu. Aspinwall Hall, with its baroque steeple (which lends a rather Roman air to the grounds) was built just prior to the Civil War and was occupied by Union troops. Surely the balcony, which constitutes the unusual first level of the steeple, must have been a valuable military lookout.

The military tradition, however, runs back to the beginning of the institution and involves, where chaplains are concerned, two especially interesting personalities. The membership of the first board of trustees of the Seminary, incorporated 1823, included Francis Scott Key, whose anthem sounds daily wherever there is an Army, Air Force or Navy station; another member was Thomas Henderson, Surgeon-General of the Army in the War of 1812. Just inside the entrace to the chapel from the tower you find a memorial tablet bearing their names.

Across the Seminary's glebe you see the buildings of the Episcopal High School, the Old Dominion's famed boarding school. Its pupils also use the Seminary Chapel, while on Sundays it serves as the House of Prayer of a local parish. This triple use makes the Chapel a hard-working structure.

The Seminary buildings evidence the continuity of work across these years; they are of two styles: Colonial and Victorian. The first style reflects the early Republic, the second the Industrial Revolution. Where at Union we have an example of the full flowering of American ecclesiology, the sound and scholarly achievements of the era of such architects as Haight, Congdon, Allen & Collens, Cram and Goodhue, at Alex-

ndria we find the dayspring of American church construction. Here he father of American Gothic Revivalism, Richard Upjohn, has left his mark.

The Chapel structure proper dates rom the 1870s. By that time Richard Upjohn had withdrawn from active work; accordingly the Chapel may how forth more the technique of

This Victorian Gothic building has a kinship with "Holy Communion" (20th Street and Avenue of the Americas, New York), prototype of the first Upjohn's smaller churches—but there are variations. The red stripe in the slate roof, the addition of an arcade of small columns beneath the rose window in the building's facade, the use of rounded demi-towers at the

View of the Chapel of the Protestant Episcopal Seminary, Alexandria, Virginia

Richard M. Upjohn, son and successor of Richard, whose dynasty carries on today in the persons of Hobart Upjohn, grandson and a designer of some splendid Presbyterian structures in North Carolina and of All Souls' Unitarian, New York; and Everard Upjohn, great-grandson and professor of architecture at Columbia University.

junctures of the transepts with the nave; these would be the Richard M. Upjohn touches. The son was influenced to some extent by mid-Victorian demands for "embroidery," an influence most apparent in his Connecticut State House at Hartford.

Above all, because of its rural setting, the Upjohns here were able to avoid the charge of aridity, the "dry-

ness" in styling the west front—a weakness which has been pointed up in some of their city structures, caused by urban space limitations as much as by Victorian demands.

The good red brick, weathered these many years, contrasts excellently with the verdure of Virginian foliage. This is interesting evidence of the correctness of Upjohn's taste as revealed in his original plates of Holy Communion, still to be seen in Robert Dale Owen's *Some Hints on Public Architecture,* issued a century ago in connection with the Smithsonian Institution buildings, where the church is shown set out in broad lawns and sentineled by trees.

The only change in the Chapel's exterior since its erection is the addition of the sanctuary. This element was a gift of Bishop Henry Codman Potter of New York, about 1906. You will note, on entering, that the interior remains much the same across the years; here the transept galleries are still in service although they have long since been removed from "Holy Communion."

An example of the Bishop's influence may be seen in the tracery of the sanctuary window, which serves as a reredos above the altar table. The flamboyant style is familiar to that which Renwick gave Grace Church, New York, Bishop Potter's parish prior to his accession to episcopal dignity.

Again this Seminary Chapel window is a "Commissioning" glaze, that favorite subject of seminaries. The window is interesting since it is the work of the Mayers of Munich and London, modern representatives of the German school of stained glass art, and whose work is found most frequently in the older structures of Roman Catholic parishes. Here the Mayers executed their commission far more in the manner of the English glaziers than in that of their own German school.

The red glass used in the window is possibly "British red," the purples and golds but slightly heavier in tone than those used in English fenestration. The window heads are filled with canopies which are of English rather than German type. It is perhaps only the rather large leadings of blue used in the background which might betray the non-English origin of the work. The window is the gifts of Harvard alumni, a memorial to the great Massachusetts bishop, Phillips Brooks, thus effecting a happy reunion of north and south in an Old Dominion Chapel.

Of association interest to alumni and seminarians are the windows in the Epistle and Gospel walls of the sanctuary. On the Epistle side is a window to the Right Reverend William Jones Boone, first Bishop of China, more than a century ago, 1844 to be exact.

Carrying on the missionary associations of the Chapel is the communion rail. Here seminarians kneel, and mahogany sent from Liberia by its first bishop, the Right Reverend Charles C. Penick, becomes the servant of the sacrament.

In this Chapel we see for the first time the glass of Lewis Comfort Tiffany, an American who had a tremendous influence on American art sense. His thousands of windows fill small and large churches in towns and cities all over the United States. Their signs manual are: opalescent glass, large leadings, plating, life-size figures,

emphasis on folds and wings, and the relation of Biblical stories and symbols in large pictures. Some of these phases of stained glass work were the originations of the great LaFarge, but Tiffany popularized them and continued in them even after LaFarge had recognized their inadequacies. Yet Tiffany, using these means, did produce his masterpieces; unfortunately the style was imitated and commercialized by mass production methods and resulted in many unsuitable windows.

This Tiffany window in the Gospel (left) transept has as its subject the appearance of Paul before Festus, Agrippa and Bernice. While the figure of Paul is central so far as the spatial reference is concerned, it is Bernice—the Bérénice of Racine's tragedy, of whom Antiochus says: "Il est donc vrai, madame? et, selon ce discours: L'hymen va succéder á vos longues amours?"—who catches the eyes.

The cause of this attraction is the fan which she holds, containing as it does the round glowing "gems" which Tiffany frequently inserted in his windows, a technique he used much as LaFarge used "bottle bottoms." the truly wonderful effect which Tiffany could at times secure with these glazed rubies and emeralds may best be seen in his masterpiece, the St. Michael and All Angels window in the sanctuary of St. Michael's, New York.

Across the window is St. Paul's great statement: *Wherefore I was not disobedient unto the heavenly vision* (Acts 26, 19). The presence of the beautiful Bernice, mistress of Titus and almost Roman Empress, may be something of a witticism after the manner of the medieval cathedral workers. She might be the earthly vision to contrast to the other; in her zest for amorous adventures she was a true Herodian, and her presence in this Chapel window may be well calculated to condition the student to certain temporal terrors. The window is a memorial to Bishop William Cabell Brown of Virginia.

In the west front of the Chapel are two small lancet windows, Mayer work showing the handling of a number of figures in relatively small area. A Betrayal window shows Peter with the sword, an unusual variant of the accepted symbolism of St. Paul and the sword, due to the tradition of Peter's use of the weapon during the events in the Garden. In the near foreground is an unusual portrait of Judas, Giottoesque in concept and execution. The other window is a Pilate Washing His Hands. The Christus face in both these glazes is remarkable for its expression of resignation. Not long before He had said, *"Not my will, but Thine."* Visitors should study these windows, good examples of the art of the glass painter, not of the glass selector or the glass designer but of the brush wielder, an art largely overlooked today when "medieval" glass is favored.

The association interest of the Chapel becomes intimate through the use of memorial tablets. These are currently out of favor in many churches. Some authorities contend they destroy the continuity of fabric (where a fine stone wall is used); yet the art of the tablet maker, preferably in stone, can add to ecclesiological beauty. While tablets may disturb the esthetic unity or interfere with devotions, they do promote that tie which binds together the Church Militant, Church Expectant and Church Triumphant.

Side by side are two marble

tablets, one to the Reverend Kinlock Nelson, D.D., the other to the Reverend Thomas Kinlock Nelson, D.D. Both were professors in the Seminary.

A splendid memorial epitaph is graved on the tablet erected to the late Reverend W. Cosby Bell:

> *"A man who Loved the Mountain Streams, the Hearts of Men, the Christ of God.*
> *A Thinker who Sensed the Wonder of Life and Interpreted its Fullness to a Bewildered Age.*
> *A Teacher who Fashioned in Many the Mind of Christ."*

Most touching of all the memorials is a small bronze tablet set in the side of one of the aisle columns:

> *"In Memoriam*
> *Nannie Jacobs*
> *Matron of the Seminary 1892-1912*
> *Faithful and beloved."*

Affection and remembrance of its matrons must be traditional in the Seminary, for there is another memorial, this to the matron preceding Nannie Jacobs, a small clerestory glaze showing Christ the Boy Among the Doctors.

At noon the Chapel is astir with seminarians. One takes his place at the reading desk. Short prayers are offered; not forgotten are the members of the clergy serving abroad. If hard-pressed chaplains on post or on ship so wish they may recall when they hear the majestic strains of Board Director Key's "O Say Can You See" sounding on the air, that they are being daily remembered in prayers at Alexandria as well as scores of other seminaries.

The Chapel we have visited serves an excellent purpose in its way as does Union's in its. Alexandria's simplicity is a forerunner of the ecclesiological environment in which most seminarians will spend their pastoral years. The locus of most clerics, certainly of chaplains, is not in processions along lofty dim Gothic aisles nor in service before a radiant reredos—but in the small and intimate places of the Church.

The chaplains from Alexandria have their countryside, their Key and Henderson, their peaceful country Chapel as companions in memory during their tours of duty.

Union Seminary Chapel, New York City, was the first to be described in this series.

Drew Seminary Chapel, Drew University, will be the third in this series.

A limited number of copies of the July, '48, CHAPLAIN containing the first in the series are still available. The series is appearing exclusively in THE CHAPLAIN and a number of subscribers are assembling a complete file of the articles.—*Ed.*

Major General Kenneth F. Cramer, Chief of the National Guard Bureau, has announced a serious shortage of chaplains in the National Guard. Chaplain recruiting has lagged behind the growth of the Guard, General Cramer said. The total authorization of chaplains for the Guard is 720, but at present only 155 chaplains hold Guard commissions.

Chaplains are assigned in the National Guard on the same basis as in the Regular components. They are commissioned in appropriate ranks from First Lieutenant and up and receive full equivalent Army pay for each weekly training period and 15 days in field camp plus longevity and other allowances.

Clergy wishing to join the National Guard as chaplains should apply to their State Adjutants General or at any National Guard armory.

The Issues for Amsterdam

By Robert S. Bilheimer

(*Minister, Westminster Presbyterian Church, Cedar Manor, New York*)

Robert S. Bilheimer is the Executive Secretary of the Interseminary Movement and Secretary of the United States Ecumenical Study Committee for the Amsterdam Assembly of the World Council of Churches. Last year he served as general editor of the well-known "Interseminary Series" of study books and was the author of the last volume in the series *What Must the Church Do?*

THE first Assembly of the World Council of Churches, scheduled for August 22 through September 4 in Asterdam, Holland, has registered 450 persons representing 134 churches. Many persons who are qualified to know, feel that this meeting in Amsterdam will be one of the most important events in the history of the mighty Christian Church. Surely the bare facts of the meeting will not call for such an opinion. The meeting is small, it will not vote huge sums of money; it will make no political rearrangements; it may to many hardly seem relevant to the great issues which plague mankind. Yet the judgment is justified, for if God has His way with this first Assembly of the World Council of Churches, vast parts of the Christian Church in the world will be renewed and unified.

One of the powerful contributing factors to the effectiveness of the Assembly is the process of preparatory study which has preceded it. Thirty-seven authors have been chosen, and four volumes have been prepared, but behind these facts stands a long period of intense consultation among the leading minds of the Protestant and Orthodox churches —a consultation which has clarified issues, brought persons closer together, and prepared a solid spiritual and intellectual foundation for genuine advance at the meeting of the Assembly at Amsterdam. This process has come to be known as that of ecumenical study: a kind if international school, carried on by conferences and correspondence, in which persons from different nations and churches advance a conviction, send it out in an article for criticism, and rewrite the original on the basis of constructive comments.

The ecumenical study leading up to the Assembly of the World Council of Churches has involved exactly this process over a period of two years. Three meetings of leading Christian thinkers, drawn from different countries and churches, have been convened. First and second drafts, and in some cases third drafts, of the different chapters have been prepared, and subjected to the most intense criticism. In America alone 500 people have been asked to comment—laymen, clergy, educators, theologians, church executives alike, so that a representative cross section of opinion might be gained.

The whole is thus far more than an interchange among professional theologians. It represents a genuine meeting of minds, not always in agreement, indeed sometimes in the sharpest disagreement. It is part, and a fundamental part, of the painful process by which the disunity with which we are beset in the Body of

Christ is fashioned out into a recognizable unity.

Moreover, the process has helped greatly to clarify issues, and in some cases to locate answers, on the great themes with which the Assembly will be dealing. The general subject of the meeting is "Man's Disorder and God's Design," and the theme of each volume is a follows:

The Universal Church in God's Design
God's Design and the Church's Witness
The Church and the Disorder of Society
The Church and International Affairs

The first study—in which the participating Americans are Conrad Bergendoff, Clarence T. Craig, Bishop Angus Dun, Georgia Harkness, John A. Mackay, and H. Richard Niebuhr —goes directly to the Bible for the basis of our thinking about the Church; and though different interpretations appear, it is agreed that our unity is to be found in the Biblical message concerning the Church. Moreover, it is clear, especially through the remarkable chapter on new life in the Church, that there will be no unity without a great rebirth in the Church's life. Beyond this the ecumenical movement and its organizations are treated in order to show their relationship to this renewal and this unity.

In the second volume, *God's Design and the Church's Witness,* the subject of the evangelistic task of the Church is viewed for the first time on a comprehensive, world-wide basis. The unequivocal position of the book is that evangelism; that is the work of bringing the Gospel to life in the hearts of men the world over, is the first task of the Church. The Commission is a representative one, in which the Americans are Robert S. Bilheimer, Robert L. Calhoun, Walter M. Horton and Kenneth S. Latourette, and there are different views as to how this Gospel should be stated; but on the question of the evangelistic duty of the Christian there is no doubt. An impressive survey of effective evangelism is at once encouraging and disheartening: there is universal evidence of the hunger of people for faith in God, and in many places people are joining the Church by thousands. Yet there is still to be discovered a really significant "break through" by the Church into the hardened secularism of our times, nor is there evidence that the Church is able to stem the tide of spiritual disintegration in western society which is so ably analyzed in one of the chapters.

The third study, of *The Church and the Disorder of Society,* is concerned almost exclusively with the prime problem of western society; namely, the need to achieve a constructive balance between freedom and order or control in a society which has become almost wholly mechanized. Two brilliant analyses, one particularly indicating the consensus which exists among Christian and secular thinkers alike, states the problem clearly. How may the Christian Church contribute to the achievement of a truly responsible society in which man is free, but in which the machine and all its benefits are controlled for the common good? A statement of the goal of Christians in this regard is followed by a statement of some of the strategies which may be followed by the Church, the whole indicating the chief social issue which must continue to challenge the mind of the Church until the key answer is found.

Those participating in the Commission from America are Reinhold Niebuhr, John C. Bennett, F. Ernest Johnson and Bishop William Scarlett.

The fourth study, on *The Church and International Affairs*, strikes at three points: the overwhelming tension between Russia and the United States; the fundamental importance of religious liberty; and the responsibility which the Church has for exerting its ministry of reconciliation within the struggle of international power politics. It is too early yet to indicate the way in which this volume will state the problem, or the recommendations which will stand out from it. More of the process of ecumenical study is needed: drafting, criticism from many nations, redrafting, before the volume is ready for publication. The forthright attack of leading laypeople and clergy—from America John Foster Dulles, O. Frederick Nolde, Reinhold Niebuhr, Bishop Ashton Oldham, Bishop G. Bromley Oxnam, F. W. Rennie and Mrs. Leslie E. Swain—on this problem, however, particularly in an ecumenical setting, is a source of strong encouragement.

Even this cursory account of some of the major issues which have raised themselves in the total study indicates that the recurring theme throughout the four books is the renewal and unity of the Church. In each book there is a vigorous criticism of the present thought and life of the Church; in each also repeated demand for radical renewal. This is undoubtedly the overarching question which the preparatory study will present to the Assembly: can that happen which will bring to the Church the new and vigorous life which God is ready to give us?

Sounds like 1948 but Thomas Carlyle said it about a century ago: "There must be a new world if there is to be any world at all. That human beings can ever return to the old sorry routine and proceed with any steadiness or continuance there: this small hope is not now a tenable one. These days of universal death must be days of universal new birth if the ruin is not to be total and final."—*YMCA Bulletin*

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Maybe there's nothing so much wrong with this world but that the right thing could fix it up. Perhaps the public will take what is good for them, if there is someone to give it to them.

It would seem so, judging by the listening audience of "The Greatest Story Ever Told," the dramatic presentation of the teachings of Christ, broadcasts of which will be resumed in September on Sundays, 6:30 p.m., EDST, over the ABC network. This radio program, sponsored by the Goodyear Tire and Rubber Company as a public service program, carries no commercial announcements. It has received the enthusiastic support of Catholic, Protestant and Jewish groups, of civic and educational groups, and of industrial organizations. What is even more important, it has received the support of listeners. According to a recent Nielson rating, this religious program tops 49 other evening shows in listener audience, and it rates higher than 57% of all sponsored radio shows on the air.

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Dr. Paul Scherer

Crisis for Faith

The present is still fundamentally a crisis for faith; and it isn't over by a long shot. We've had a preview of failure. The collapse that came was the collapse of an order that wanted to call itself Christian and wasn't. It had a kind of ethic hanging up in mid-air with no religion under it to speak of. Hitler made a religion out of the Third Reich, or out of its people, and let the ethics go. One could almost say, "Thank God he has shown us what would come of it—by going the whole way down the slope which we have already traveled three-quarters!"

We believe in God. We believe in the orderliness of His universe. Which is all that makes possible science itself. We believe in the meaningfulness of life—we say we do; in the dignity of the human soul; in the brotherhood of man; in the tragic enigma of human sin; in the no less tragic enigma of the cross, where righteousness was crushed but triumphed—the supreme denial of God, as another has put it, which yet supremely revealed Him. We say we believe in all of it. I say we can't any longer believe in any of it as we used to—with limp hands and lax muscles and all the parentheses the printer has in stock!

We aren't here to maintain a kind of faint aroma against the bad smells of human existence; we are here to assert a faith, that has been leaning back in a chair with its feet on the table. You ask me how? I answer Nonsense; you know how. Almost every time you're uncertain you'll find that you're just standing in your own light. You tell me you can't? I tell you that's nonsense too. If it isn't then the God you believe in is a fiction, and not a very good one. You say it will make no difference? Things are too complicated? You sound like Moses trying to argue the Almighty out of Egypt instead of leading out his nondescript ragamuffins, as he'd been told to do! Things were complicated in Rome some two thousand years ago; and there weren't many wise, and there weren't many mighty; but they cut the Gordian knot, that little band of Christian people who meant what they were about! They came out of the catacombs. They didn't have our gadgets; but they had something more than a common language that might help the scholars to understand each other! They had something to which they had committed themselves from cellar to attic! They weren't going to hold on to it. They were going to flaunt it in the teeth of history! That's how the Nazis got out of their cellar at Munich. Don't tell me that a

faith doesn't matter when you begin to assert it! And the time was never more ripe!

Jesus Does Matter

When I try to confront you with the urgency of God's Gospel against the tremendous panorama of human history, I'm not trying to provide anybody with a motive, as one might say, "Go to now and repent else worse things will befall." If Jesus of Nazareth isn't motive enough I haven't any. I'm simply trying to show you where you stand, with that faith of yours, and your common days. It's no tiny parochial matter, this reading of your Bible, this getting down on your knees to pray. We don't come to an hour like this and bow our heads in the high and solemn act of worship just because there are in the New Testament a few lofty ideals for the conduct of your more conspicuous affairs, a principle or two about your relations with other people that might work out very well if you could ever get around to applying them. We are handling here together the one concern that, however meaningless you have allowed it to become for you, still shapes human destiny. It's cosmic and decisive. So is your part in it. That's what I'm trying to show you. Soldiers don't talk about how insignificant they are. They know very well where the weight lies at last. It lies on them man by man. The Army has a way of dealing with every man that forgets it. Theories about not mattering can go hang then!

What God Wants for Us

What would God like to do?

He wants to lift our commonplace lives, so full of little nothings, out of the drab patterns into which we are always allowing them to fall, into another pattern that He has for them.

He wants to take the bare, rude homespun of our life in His hands and touch it with the glory that belongs to it.

There's another thing that He is forever of a mind to do for us. He's waiting on the edge of our life—believe it or not!—to bring into it something called peace! But let's not be mistaken as to what He means by it! It doesn't come of avoiding work; toiling and saving today, that on some tomorrow you may be able to get away from it all. And it doesn't come of leaving things alone: wrong things, that need to be righted; leaving them as they are. We've done that too, most of us, but the harvest of it isn't peace! And it doesn't come of avoiding thought. I know people who are quite ready in these days of uncertainty to recommend that recipe. They say that what you don't know won't hurt you; so why go to the trouble of thinking things through? You get into difficulties when you try that. Only—you get into worse difficulties when you don't! Over and over again, it's precisely what you don't know that does hurt you!

Peace doesn't come of avoiding anything; and it has nothing much to do with our circumstances! The kind of peace that's on the verge of your life and mine, whenever we'll let it have its way with us, isn't the result of any change, or self-adjustment; it isn't the result of going anywhere or doing anything. The kind of peace that's on the very edge of happening to you and me whenever we will, is the sure and silent issue of a great Presence.

EDITORIAL

Chaplains' Funds

According to information received in this office it is believed that chaplains are not making sufficient effort to obtain funds locally. Usually it is possible to raise a great deal more money than one at first imagines. A number of chaplains have shown great ability along this line and it has been reflected by increased support and enthusiasm for the chaplain's spiritual program. As every experienced chaplain knows, even if all other resources seem to fail there is always the Altar Guild. It would be difficult to enumerate the number of times when a faithful Altar Guild has come to the rescue when other resources of help seemed unavailing.

It is understood also that funds for books and libraries are available to the overseas chaplains at every port.

Hints on Preaching

Listening to a guest preacher in a small but overflowing church, we were amazed at the amount of time he devoted to telling the congregation what his subject was not. This would have been tolerable if in the development he had come out flatly and told us what it was. It was a difficult subject, but nevertheless one open to broad elucidation. It gave us the "You-know-Pine-Street-well-don't-take-it" sensation.

In the second place, he supported one of his arguments by citing the statement of a man whom he regarded as being a well-qualified authority because he was "the author of many books." There is no question that the person was a well-qualified authority, but we believe it was erroneous to assume that the congregation would so regard him simply because he was "the author of many books." On the contrary, this might as readily disqualify him in their minds.

We do not want to be unduly severe with our good brother, but perhaps all of us who preach have been guilty of leaving too many odds and ends a-dangling.

In direct contrast, we heard another preacher who said, "Much as I dislike the overused word *crisis* I shall have to use it to describe our present situation. And furthermore, this is not a phony crisis."

One felt at once that his words and thought had reached the very depths of the soul.

Keep reading THE CHAPLAIN, then send it on to someone else.

RECOMMENDED READING

Book Reviews By The Editor

Road to Reformation

The busy chaplain will want to prepare for Reformation services or Festivals of Faith, as they are sometimes designated, and observed usually during the week of October 31. It is not extravagant to say that some books on the Reformation have been rather stuffy, moldy affairs. But quite to the contrary is this stimulating contemporary treatment of the significant biography of Martin Luther by Heinrich Boehmer, translated by John W. Doberstein and Theodore G. Tappert. It has been going the rounds for about two years and continues to grow in popularity.

The book will also prove helpful for one who wishes to orient himself with respect to ecumenical Christianity. Without sentimentality but rather with a desire for scholarly and scientific integrity, legends have been fearlessly exploded. Both Luther's heredity and his environment have been restudied, and of the latter the author says: "His relation to mysticism, like his whole development, proves that a man, just as the plants, only appropriates from his environment what suits his nature."

In examining the early life of this individual who was later to become the leading founder of Protestantism, Boehmer says: "We may add, as another fortunate circumstance, the fact that he sprang from a rising family, a family which was gradually fighting its way upward in the hard struggle for existence. Children of such families are accustomed from youth to take life seriously, to spare themselves no pains, and to make full use of every opportunity for development and advancement. Something extraordinary can always be expected of such children."

While Christendom would today probably applaud unanimously much of what Luther courageously stood for, it should be remembered that his decisions and actions were carried out in the face of most discouraging odds. The book gives us a stimulating view of many such aspects of this man's experience, one of which we quote:

" 'They say that he who buys an indulgence does better than he who gives alms to a poor man in extreme need. God help us, and they call themselves teachers of Christian people! In truth, now we no longer need to be alarmed when we hear how the Turks are desecrating our churches and the cross of Christ. We have in our midst Turks a hundred times more wicked, who are utterly destroying our one and only sanctuary, the Word of God. . . . If a Christian man is not to help another before he is in extreme need, then Christian love is worth less than the friendship that exists among beasts.' "

Chaplains, called upon as they are to meet earnest inquiries on the part of those of various faiths, will find here valuable material relating to the history and genius of Protestantism.

Road to Reformation, by Heinrich Boehmer. (The Muhlenberg Press, Philadelphia, 433 pages, $4.00).

The Lord's Prayer

A frequent question to chaplains and to others who minister among various Protestant groups is: Why is it that some churches pray "forgive us our debts," some pray "forgive us our sins," and others "forgive us our trespasses?" Such questions often suggest a series of sermons. For a series on the Lord's Prayer this book is recommended.

Writing on the introduction to the Lord's Prayer the author points out: "There is a moral order of the world which we humans do not create but only discover, usually by going against it and getting hurt. This moral order of the world is not an impersonal order; it is willed and maintained by God. It is, indeed, an eternal expression of the justice and love of God; and it is such that no good or permanent structure can be built on the basis of pride and selfishness. On that basis a home breaks up. On that basis an economic system breaks down. On that basis human society is as a house built on sand. The ultimate reality of the world is such that a happy and enduring home, a well-ordered and progressive society, a humane and lasting civilization can be built only on the basis of justice and intelligent cooperation for the good of all."

It would seem also that "give us this day our daily bread" is a strange petition for One who also said, "A man's life consisteth not in the abundance of the things he possesseth."

Without question Jesus recognized the importance of a loaf of bread. Coming from the type of home He did, seeing hungry multitudes, and concerning Himself over the physical impoverishment of various individuals, He knew the vital necessity of daily bread, as we well realize. Dr. Tittle says: "The attempt to spiritualize this petition is but one of many manifestations of a dualism in Western thought which has long undertaken to make a sharp distinction of soul and body, spiritual and material, sacred and secular. Many Christians have felt called upon to be 'magnificently superior' to economic questions and problems. They have considered it a mark of spiritual distinction to say that it is only the soul that matters, not the body, not the political or economic situation, not the physical or social environment. People who take this view of the matter are seldom if ever found living in slums. They are usually found living in favorable conditions on incomes that provide not only the necessities of life but not a few luxuries. They are never found suffering from malnutrition. They always know where their next meal is coming from. Yet they may, for all this, sincerely believe that to be spiritual is to be indifferent to the needs of the body and the conditions of the world.

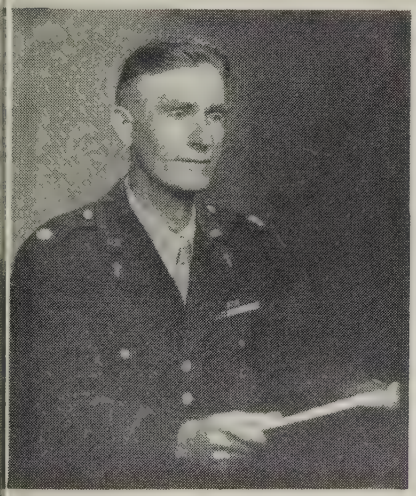
"Jesus made no such distinction of soul and body. He came, he said, 'to preach good tidings to the poor; . . to proclaim release to the captives and the recovering of sight to the blind, to set at liberty them that are bruised.' He healed men's bodies as well as their minds. He had 'compassion' on a hungry crowd and saw to it that they were fed. He did not conceive of religion as being 'a particular aspect of life to be distinguished from other aspects that are not religious.' For him religion was coextensive with the whole of life."

The Lord's Prayer, by Earnest Fremont Tittle. (Abingdon-Cokesbury Press, Nashville, 127 pages, $1.25.)

SKY PILOT SATIRE

To the Altar With the Risk!

Everything man does can be classified as minor or major gambling. Marriage is no exception to that rule. The man who is either too cautious or too craven to take a chance will never have a chance to cabbage the heart of a fair farmerette. The approximately 700,000,000 unmarried females who doll up this planet—we consider unattached girls as Earth's garrulous galaxy from the cradle to the cemetery—differ in a thousand ways.



By Ira Freeman

Therefore the male who window-shops for a mate gets such an eyeful of colorful variety that he often becomes confused and places wrong labels on some of the beautiful bundles of feminity. In addition to the millions of women on display at the matrimonial market who are attractive enough to make a king chuck his crown, the wife-hunter tiptoes by certain budding beauties because they are three hands too tall.

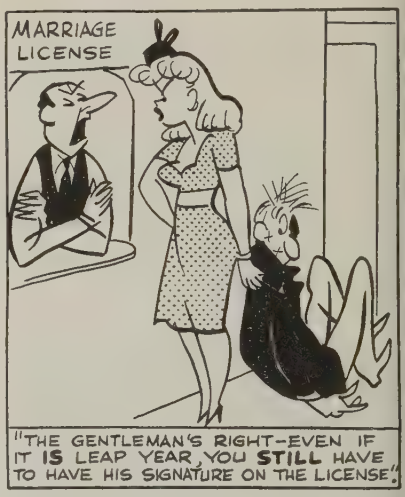
He slithers by others because they are two heads too short. He makes tactful recessions from some who are too thick to tote. On the other hand, the glowing of a glacial girl often leads the gullible matrimonial prospect to the conclusion that her arctic attitude has been sufficiently thawed by his ardor to qualify her for an affectionate alliance.

But the most important feminine characteristics, those which many gettable girls possess in varying degrees, are too cleverly camouflaged to be seen by man's inventorial eyes until the rays of the honeymoon throw additional light on the bridal subject. For instance, many women, regardless of age or beauty, are more or less capricious, flippant, heedless, jealous, naggy, possessive, rebellious, suspicious, unpredictable and vacillant.

Some of them might very appropriately be decorated with stronger adjectives than I can afford to use. So what! That is the way God made the fragile little affairs! A henpecked theologian once remarked: "Although making woman was one of God's brightest ideas, it was poorly carried out." Be that as it may, women are a million times better than any males on the matrimonial market.

Therefore men may as well burn their own faulty bridges and marry the ladies just as they are. Whether they know it or not, none of them would be happy with a winged wife. Only a few males lose their nerve—in my opinion, they have not lost much—and enter the tall timber as permanent refugees from the wiles of women.

The average man loses nothing but his hideous head and beefy heart when a lovely little leonine lass stalks him. He may run from her in the beginning. But he pauses after a short sprint to make an estimate of the situation. Then, being fortified by the belief that his candied blarney can cope with the cute chip of coyness from the old Amazonian block, he waits until he can see the blueness of her eyes, the freckledness of her nose. Then he captures her! Or does he!



IMPORTANT

In order that copies of THE CHAPLAIN may reach you without delay, will you please fill out the form below as it may apply to your present status and return immediately to:

GENERAL COMMISSION ON CHAPLAINS
122 Maryland Avenue, N. E., Washington 2, D. C.

Name _____

Branch of service _____

Present assignment _____

_____

If recalled to active duty, give date _____

If separated from service, give date _____

Home address _____

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If now a pastor of a church, please give name of church and address _____

_____

Denomination _____

Date _____

Signature _____

AT YOUR SERVICE

• Materials and services available to chaplains

Devotional Booklets

The Federal Council of the Churches of Christ in America will furnish free copies of two booklets which met with great favor during the war. They are "A Spiritual Almanac for Service Men" and its companion, "A Book of Prayers for the Armed Forces." Published by the Christian Commission for Camp and Defense Communities, the "Almanac" contains "a choice collection of general information of religious and patriotic significance to wide-awake service men, together with apt selections from the Bible and worthy prayers and hymns; supplemented by homely bits of time-tried wisdom from experienced men and women on subjects related to the daily business of keeping cheerful and kind, of achieving through ordinary Army and Navy life the best in manhood and moral character; having however, as its major purpose the direct and definite helping of every busy service man to a satisfying and sustaining sense of God wherever he may happen to be."

The book of prayers, in addition to selected prayers from standard liturgies and other devotional works, contains a number of services "prepared particularly for emergency situations, or for use by small or isolated groups."

Chaplains desiring some of these booklets may write to

Mr. Deane Edwards, Secretary
Commission on Worship
Federal Council of the Churches of Christ
297 Fourth Avenue
New York 10, New York

Retired Officers Association Bulletin

The Retired Officers Association has available a limited supply of the Special (May, 1948) Edition of its Bulletin, believed of particular interest to retired commissioned officers, warrant officers and nurses of the Army, Navy, Air Force, Marine Corps, Coast Guard, Coast and Geodetic Survey, and Public Health Service—including Reserve components of these services. A copy of this Special Association Bulletin will be furnished to anyone in these classifications upon request until the supply is exhausted. Address:

Retired Officers Association, Inc.
1600 Twentieth Street, N. W.
Washington 9, D. C.

Films

Letter from China, a new release of the Department of Visual Aids of the Congregational Christian Church, is a 16-mm, sound color film thirty minutes in length. The picture was photographed in Foochow, China, by the crew of the International Film Foundation under the direction of William James. It is an extremely useful picture to show what a missionary in China does, how he lives, the activities of his family and so on. It rents for $5.00 per day of use, plus postage, or prints may be bought outright. For information write Missions Council Audio-Visual Depositories at any of the following addresses:

19 S. La Salle Street
Chicago 3, Illinois

14 Beacon Street
Boston 8, Massachusetts

287 Fourth Avenue
New York 10, New York

3125 W. Adams Boulevard
Los Angeles 16, California

Chaplains' Publications

Sermons on the Way of Life
Chaplain Harry F. McGee, USA
Moody Press, Chicago ($1.50)

Carthaginians, Romans and Americans
Chaplain Karl W. Scheufler, USA

Doughboy Chaplain
Chaplain Edward K. Rogers, USA
Meador Publishing Company, Boston ($2.00)

Soldiers of God
Christopher Cross in collaboration with Chaplain William R. Arnold, former Chief of Chaplains, USA
E. P. Dutton Company, New York ($2.75)

The Nazi "88" Made Believers
Chaplain H. P. Abbott, USA
The Otterbein Press, Dayton, Ohio ($2.00)

Our Eyes Were Opened
Chaplain Arnold M. Maahs, USA
The Wartburg Press, Columbus, Ohio ($.50)

GI Parson
Chaplain Francis W. Read, USA
Morehouse-Gorham, New York ($1.50)

AZ You Were!
Chaplain Alva J. Brasted, former Chief of Chaplains, USA, and Edgar Allen, Jr.
Morehouse-Gorham, New York ($1.25)

He Is Able
Chaplain Alvin O. Carlson, USA
Zondervan Publishing House, Grand Rapids ($1.00)

Five Miles Closer to Heaven
Chaplain Harry F. Wade, USA
The Liguorian Pamphlet Office
Oconomowoc, Wisconsin ($.25)

Faith of Our Fighters
Chaplain Ellwood C. Nance, USA
Christian Board of Publication,
St. Louis, Missouri ($2.00)

Lookin' Eastward
Chaplain Thomas H. Clare, USA
Macmillan Company, New York ($2.50)

At His Side
George Korson (story of Army Chaplain T. A. Shanahan, hero of famed relief ship "Mactan" during Manila invasion)
Coward McCann, New York ($2.75)

My Fighting Congregation
Chaplain William C. Taggart, USA
Doubleday, Doran & Company
Garden City, New York ($2.00)

And God Was There
Chaplain Eben Cobb Brink, USA
Westminster Press, Philadelphia ($1.00)

Your Daddy Did Not Die
Chaplain Daniel A. Poling, USA
Greenberg Publishers, New York ($2.00)

Strength for Service to God and Country
Chaplain Norman E. Nygaard, USA
Christian Board of Publication
St. Louis, Missouri ($.75)

Father Meany and the Fighting 69th
Burris Jenks (story of USA Chaplain Stephen J. Meany in World War II)
Frederick Fell, Inc., New York ($2.00)

NEWS AND VIEWS

GENERAL:

The largest attendance record at a Southern Baptist Convention in the denomination's 103 years was established in Memphis, Tennessee, in May, with nearly 10,000 delegates present. Dr. Robert G. Lee, pastor of the Bellevue Baptist Church in Memphis, was elected president of the Convention. He succeeds Dr. Louie D. Newton, pastor of Druid Hills Baptist church, Atlanta, Georgia. The Convention attacked the liquor industry and adopted a resolution asking the Sunday School Board to "press for enlistment of voters against the manufacture and sale of alcohol." The denomination's Foreign Missions Board recommended a minimum expenditure of $10,000,000 for world missionary work, and called for a minimum of 1,750 missionaries to implement the expanded world program. The Southern Baptists climaxed their annual convention with a mammoth open-air evangelistic service in which 30,000 persons pledged their faith in the Christian way of life. The idea for the service originated with George Fraser, a Washington, D. C. attorney, who is president of the denomination's executive committee.

The National Association of Evangelicals at its sixth annual convention established a Woman's Fellowship which will seek to form local chapters across the country, promote the NAW program, and use its influence to affect legislation on important public issues.

A Protestant chaplaincy, described as the first of its kind in the nation, was established at Camp Miakonda near Toledo, Ohio, during the summer for the Toledo Area Council encampment of the Boy Scouts of America. A chaplain employed by the Toledo Council of Churches is serving more than 2,000 Protestant boys during the nine-week camp from June 20 to August 21.

A new weekly Protestant Episcopal radio program has been authorized by the Presiding Bishop's committee on radio in New York. The program will get under way about October 1.

By unanimous decision the General Assembly of the Presbyterian Church in the U. S. (Southern) agreed to postpone for five years a vote on whether the denomination should unite with the Presbyterian Church in the U.S.A. The action came as a compromise between those who wanted to vote on the proposal now in an effort to defeat it, and the committee on union, which favored placing the plan in the 1949 Church docket.

The latest yearbook of the Congregational Christian Churches reports there were 1,173,626 members of the denomination in the United States in 1947. This figure shows an increase of 22,412 members over 1946.

Two ships of the Atlantic Fleet have pioneered in installing television sets.

The USS Amphion rented three sets and the USS Leyte followed suit, renting four sets at a cost of $210 a month. Further information can be secured from the chaplains of these ships. The Fleet Chaplain has recommended that consideration be given to a study to determine how a wider use of television for recreational purposes may be accomplished.

A resolution favoring universal military training was adopted in Grand Rapids, Michigan, in May by the General Association of Regular Baptist Churches. At this 15th annual conference 700 delegates from all over the nation went on record for UMT as "a deterrent to any national with aggressive tendencies."

According to the Rev. G. E. Lindquist, field secretary of the Society for the Propagation of the Gospel Among the Indians and Others of North America, 35 different religious denominations are engaged in some form of missionary work in 370 communities of North American Indians. The Society, said to be the oldest missionary group of American origin, held its first meeting in Boston in 1787. It is self-perpetuating, limited to 50 members, and has a "Select Committee" which handles its business.

For the first time in 30 years a layman has been elected president of the Council of Churches of Greater Cincinnati. O. Slack Barrett, Cincinnati business man, was named president to succeed Dr. Ben M. Herbster.

Plans for a religious assembly center near Swannanoa, North Carolina, are being formulated by the Fellowship of Southern Churchmen. The center will include an administration building, two dormitories, a chapel, private homes and recreation facilities. Headquarters of the Fellowship are at Chapel Hill, North Carolina.

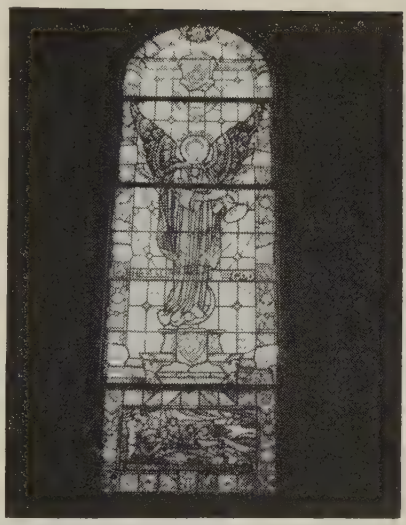
The Lutheran Ministerium of Pennsylvania, birthplace of the United Lutheran Church of America, celebrated its 200th anniversary in Philadelphia in May. The celebrations officially began with a series of historical addresses tracing the foundation and growth of the Lutheran Church in this country. Archbishop Erling Eidem of the Swedish Lutheran Church was the guest of honor.

President Truman, addressing the first National Conference on Family Life held in Washington, D. C., in May, called the family "the fundamental unit on which all governments are formed," and declared, "the welfare and the security of the family is vital to every government in the world." Dr. Ernest G. Osborne of Columbia University, New York, program coordinator, said the objective of the conference was "suggesting and recommending, of making information available that has never been presented before, rather than in dictating policy or action to member agencies and communities."

The Northern Baptist Convention held its annual sessions in Milwaukee, Wisconsin, this year. In a keynote address to 5,000 Baptists Dr. Edwin T. Dahlberg, Syracuse, New York president of the Convention, urged the appointment by the United States Government of "an able civilian commission to enter into peace conversations with Russia. . . . It is highly

mportant," he said, "that we restore our national destinies to civilian control."

Twenty-six stained glass windows were recently dedicated at ceremonies honoring Marine dead of World War II at Camp Lejeune, North Carolina. At the Protestant chapel Rear Admiral William N. Thomas, Chief of Navy Chaplains, delivered the dedication address. General Clifton B. Cates, Commandant of the Marine Corps, was present at the ceremonies. The large side windows of each chapel were dedicated to the Marine dead of the six Marine Divisions, the two Amphibious Corps and the Fleet Marine Force, Pacific, who were trained at Camp Lejeune. The windows were the inspiration of Major General John Marston, commanding general at Camp Lejeune in 1944. The cost was borne mainly by contributions from the members of the commemorated units before they were disbanded.



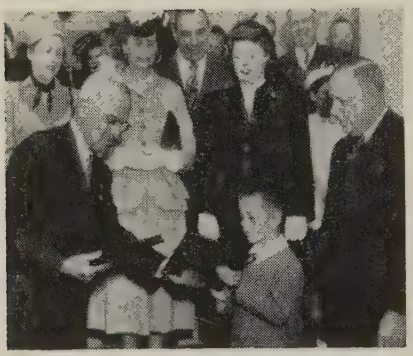
Stained glass window in the Protestant Church at Camp Lejeune, North Carolina, in memory of the officers and men of the Third Marine Division, Camp Lejeune. (*Official U. S. Marine Corps Photo*)

CHAPLAINS:

(Capt.) Ernest Lee Ackiss, USN, delivered the baccalaureate sermon to the recent graduating class of the University of Richmond, in Virginia. On the following day Chaplain Ackiss received the degree of Doctor of Divinity from the University, his alma mater.

Chaplain Alexander J. McKelway, Chief of the Veterans Administration Chaplaincy, was honored by Hampden-Sydney College, Virginia, with the Doctor of Divinity degree last June. During World War II Dr. McKelway served as chaplain with the United States Navy aboard the USS Essex, which participated in 13 engagements in the Pacific. In addition to eight battle stars he holds the Presidential Unit Citation. During Word War I, Chaplain McKelway rose from an Apprentice Seaman in the Navy to the rank of Lieutenant, junior grade, and the job of test pilot at the Naval Air Station, Anacostia, D. C. Between the two wars he held three pastorates in North Carolina.

The Rev. Crawford W. Brown, Canon Precentor at the Washington Cathedral, Mount Saint Albans, Washington, D. C., and formerly chief of the Veterans Administration Chaplaincy, was honored with the Doctor of Divinity degree by his alma mater, Seabury-Western Seminary, Evanston, Illinois, last June. Dr. Brown was for twelve years rector of the Episcopal Church of the Redeemer, Elgin, Illinois. While



President Truman (left) is shown presenting an album of Chaplain Memorial Stamps to Clark V. Poling, Jr., son of Chaplain Clark V. Poling, who together with three other chaplains died when the *Dorchester* was sunk in World War II. Looking on, from left: Mrs. Theresa F. Goode, Mrs. Isadore H. Fox, and Mrs. Ann B. Schwoebel, all relatives of the other heroic chaplains. At right is Postmaster General Jesse Donaldson. (*RNS photo*)

in Elgin he rendered an important service in developing a community plan of voluntary and released-time weekday religious education in the public schools. In 1936 Dr. Brown received the Episcopal Church's distinguished service cross for his outstanding work in the Illinois Diocese. In World War I he served with a machine gun battalion in France and in World War II he served as an Army Chaplain.

PERSONALITIES:

Bishop Edwin F. Lee, director of The General Commission on Chaplains from 1944 to 1945, was a recent visitor at our new headquarters, 122 Maryland Avenue, N. E., in Washington. The Bishop expressed great satisfaction and delight over this progressive step which has been accomplished by the General Commission. On June 12, 1947, then Secretary of War Robert P. Patterson presented the Medal of Merit to Bishop Lee for his outstanding war time work as director of the General Commission. The citation was accepted by proxy for the Bishop, who was then in India.

Dr. Herbert Seamens, Director of the Commission on Educational Organization for the National Conference of Christians and Jews, Inc., since 1939, has been appointed Religious Education Adviser to the Civil Information and Education Section, Headquarters Supreme Commander for the Allied Powers in Japan. He has been granted a two-year leave of absence and left for Tokyo in June. During the 10 years prior to joining the staff of the National Conference of Christians and Jews, Inc., Dr. Seamens served as General Secretary of the University of Washington YMCA in Seattle and has done YMCA work in Colorado, Ohio and Connecticut.

EDUCATION:

Dr. Charles C. Noble, dean of the chapel at Syracuse University, has been elected chairman of the permanent national organization of college and university chaplains and directors of religious life which was formed at a conference held in New Haven, Connecticut, in May. Dr. Seymour Smith of Yale Divinity School was elected secretary-treasurer; and Dr. Clarence Shedd, also of Yale Divinity School, was named honorary chairman. A meeting of the association will be held next year in the Middle West, and a program committee was appointed to begin preparations.

The first General Christian Education and Youth Fellowship Convention of the Evangelical United Brethren

Church was held at Oakwood Park in Syracuse, Indiana, July 14-18. Children's, young people's, and adult work, audio-visual education, student Christian work, missionary educational, and social action education were stressed in the conferences held during the convention.

FOREIGN:

In repudiation of the report from the officers of the Christian Union in Palestine to the effect that Jewish forces have used Christian and humanitarian institutions as military bases and have destroyed or damaged many such institutions in the Holy City, the Government of Israel has issued a statement to the effect that the so-called Christian Union is not a neutral body. It is a group of Arab clergymen or clergymen with predominantly Arab congregations, which has identified itself with the political aims of the Arab Higher Committee. None of the Protestant churches nor the Roman Catholic Church are associated with this group. Many of the institutions referred to by the Christian Union served as British army quarters prior to the termination of the Mandate and were occupied by Jewish forces upon evacuation to prevent the Arab military forces from taking them. Others were once occupied by Arab forces but were taken by the Jews as a matter of military necessity. The fact is that Jewish religious institutions suffered the major damage and all the synagogues in the Old City were destroyed.

Christ Episcopal Church, a parish for English-speaking people in Mexico City, celebrated its golden jubilee recently. Pastor of the church is the Rev. George Wyatt, formerly of New York.

The Swedish Missionary Association, Free Church group, celebrated its 70th anniversary this year in Stockholm. The association has 100,000 members and carries on work in Sweden, China, India and the Belgian Congo. Among prominent guests at the conference was Dean Nile W. Lund of the United States.

At its first synod meeting since 1939 the Protestant Church in Indonesia approved in principle a plan to unite geographically-isolated Indonesian Protestant congregations in the former Dutch East Indies under a single jurisdiction.

Chinese peddlers of Christian literature take stock before attempting to sell their wares. Thousands of Christian pamphlets are distributed throughout China today by men such as these. (*RNS photo*)

A greater measure of control for Scotland over its home affairs was advocated in a resolution by the General Assembly of the Church of Scotland at its meeting in Edinburgh in May. The resolution stressed the necessity of conferring a greater degree of power in both legislative and administrative matters.

Czechoslovakia's communist-dominated government has issued a decree changing the date of Easter for the Czech Orthodox Church. The move is said to have been made to give the group a calendar identical with that of the Russian Orthodox Church.

An agreement for interzonal restoration of Church bells stored in various cities after having been confiscated by the Nazi regime has been approved by the four occupation powers in Germany—American, British, French and Russian. An interzonal committee in Hanover will arrange for the return of 1,200 bells to the Russian zone, while 54 in the Russian area will be sent to the western zones.

The newly-established United Church of Christ in the Philippines plans to widen its scope, according to the Rev. Stephen L. Smith, general secretary and administrative officer. The new Church will seek a larger fellowship with other denominations, and negotiations are under way with the Convention of Philippine Baptist Churches, the United Evangelical Church of Christ and The Methodist Church of the Philippines. If these negotiations are successful the United Church would have a membership of close to 300,000 persons. At present, the new Church has a membership of nearly 130,000, including the Presbyterian, Congregational, United Brethren and Disciples denominations, and the Philippine Methodist Church, which is the independent Methodist Church in that country as distinguished from the Philippine branch of the Methodist Church.

Church World Service, as the agent of Protestant churches in the United States, has sent an estimated 1,865,000 lbs. of supplies to India and Pakistan since the trek of refugees between these places began about a year ago. Recent word from Pakistan indicates the food situation in West Punjab is "extremely serious" and that 10,000 tons of wheat are needed to feed more than 1,000,000 refugees there.

A Protestant clergyman, Pastor Albert Delord, runs the only leper colony in France. The colony, which is situated south of Lyons in the Rhone Valley, is called "Chartreuse de Valbonne," and was founded by Pastor Delord's father in 1926. Thirty lepers are patients there now. Pastor Delord keeps Chartreuse going through gifts from Protestant organizations in Switzerland and the United States.

Presbyterian Church circles in Ireland are growing alarmed over the increasing numbers of young ministers who are leaving the country for England and Scotland. The youthful clergymen are attracted chiefly by higher salaries and better living conditions. As a result, many city churches are without the services of assistant ministers and pastors are complaining of too much work. A Church committee has been appointed to investigate ministerial salaries and has been asked to speed its report to stop the present exodus.

Churches and Organizations

Affiliated or Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

ORGANIZATIONS:

Nat'l Council of Young Men's Christian Associations
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian General Conference of America
Baptist, General
Baptist, National Convention of America
Baptist, National Convention, U.S.A., Inc.
Baptist, North American General Conference
Baptist, Northern
Baptist, Seventh Day
Baptist, Southern
Baptist, Swedish
Baptist, United American Free Will
Christian Reformed
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Church of God
Churches of God in North America
Congregational Christian
Disciples of Christ
Episcopal
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Evangelical Congregational
Evangelical Free Church of America
Evangelical Mission Covenant
Evangelical United Brethren
Latter-Day Saints
Methodist
Methodist, African Episcopal
Methodist, African Episcopal Zion
Methodist, Colored
Methodist, Free
Methodist, Primitive
Methodist, Wesleyan
Moravian
Nazarene
Pentecostal Holiness Church
Presbyterian, Associate Reformed
Presbyterian, Cumberland
Presbyterian, United
Presbyterian, U.S.
Presbyterian, U.S.A.
Reformed in America
Salvation Army
Seventh Day Adventist
Unitarian
United Brethren in Christ